

VOL. IV.

JUNE, 1907.

No. 6.

# THE PASTOR'S MESSAGE.

On the Yang-tse-Kiang, April 22, 1907.

My Dear Friends:

Since I landed in Yokohama I have been almost literally "on the jump" day and night, fo wherever it was possible we have done our traveling by night in order to economize time.
The trip through Japan was a dream of delight,
as you may well imagine. All of the big cities I visited and some of the smaller ones; saw a great exhibition of jiu-jitsu wrestling at the fencing school in Kyoto, the old capital of the nation; witnessed the celebration of the opening of the cherry-blossom season at Nagasaki; was present at a drill of one of the "crack" Japanese regiments at the Castle of Osaki; visited two of the famous hot-springs away out in the country; wandered through the buildings and courts of the Tokyo Industrial Exhibition, just opened to the public and setting forth in marvelous fashion the progress and standing of this truly mighty nation in the mechanical and industrial arts; gazed in wonder at many temples, pagodas, towers, monuments, tombs and oalaces; studied the work of missions, Y. M. C. A.'s and Christian schools; and, above all, observed with the keenest attention the faces and habits of the people, in city, town and country settlement, that I might be able to arrive at some definite personal estimate of their strengths and weaknesses, and their characteristics as a nation. Altogether the time spent in lapan was most satisfactory in every way. I tried as hard as I knew how to make it a period of most thorough study and most careful observation.

After the trip through the Island Empire, my friend, Dr. Fikes, and I decided to step aside from the usual course of travelers in the East, so we struck out northward. Crossing the Sea of Japan from Shimoneseki, and passing over the exact spot where Admiral Togo administered the last crushing defeat to the Russian ships, we landed at Fusan in Korea. From there we journeyed through the heart of the kingdom to Seoul, the capital, and, after a short visit there, went on to Chemulpo, where we hoarded a small Japanese steamer for Dalny. Thence on to Port Arthur, and then headed our course northward still, up into Manchuria.

In the course of this frigid and uncomfortable but exceedingly interesting tour we had the opportunity of visiting several of the most impartant battlefields of the wars between China and Japan, and Japan and Russia. From Manchuria we traveled south to the Imperial City, Pekin, in North China; then 800 miles farther south, to Hankow, in Central China; and now we have for two days been following the course of the Yang-tse-Kiang, the Mississippi of China, in a very swift little German steamer, expecting to arrive at Shanghai, 600 miles from Hankow, this afternoon.

Well, I have consumed a good deal of time

and space with a mere outline of my trip thus far. Indeed, to enter into particulars would be well-nigh impossible in the limits of a letter. One of the most inspiring experiences that I have had was my inspection of the mission work of the Congregationalists and Presbyterians in Pekin. At the time of the Boxer troubles the property of both these denominations was laid waste utterly. All of their buildings were so completely annihilated that, as Dr. Young of the Congregational Board told me, "not one stone was left upon another." Many of the native Christians were tortured and mur-

dered in the most heartless and horrible way. All was wreck and ruin.

After the Allies had quelled the disturbances the Chinese government granted an indemnity to the mission boards. Christian men and women in the home land made munificent gifts. The missionaries exerted themselves in heroic labors, and careful plans were laid. The result of all this has been the erection of a large number of commodious and noble buildings, and the establishment of the evangelistic work, the schools and colleges, and the medical work, on a firmer basis than ever before.

Miss Porter, a beautiful woman, a sort of "guardian angel" of the whole missionary enterprise in Pekin, who for thirty-five years has given her whole soul to this glorious service, took us through the "Woman's College," an institution of the highest grade, doing regular college work, and the only school of the kind in all China. After we had inspected the large and airy class rooms, visited the library and laboratories, heard the full-voiced, whole-

hearted singing of the intelligent, bright-faced, ambitious young women at the chapel service, and spoken with several of the teachers and professors, Miss Porter said to us, with tears "My dream of five and thirty in her eyes: years has been more than realized. Oh, you car et begin to know what marvelous changes Ge i has wrought during those years!" Then she related to us the story of the beginning of the work in Pekin, amid fearful discouragemerts, darkness and opposition. Now, she told nis, the influence of the missions is tremendous in all directions. "But," we asked her, did not the Boxer movement set your work back and injure it greatly?" Her face lighted with a peculiar look, proud and joyful, as she said: "Nothing that has ever occurred has so helped our work. Thousands of native Christians suffered the agonies of martyrdom rather than renounce their faith. The fact of their heroism, well known to all the people of North China today, has been the most powerful possible attestation of the truth and greatness of Christianity. It was the unexpected that hap-The people supposed that the native Christians would of course recant. Their refusal was a stupendous object lesson. In a veritable and literal way, in North China, 'the blood of the martyrs' is proving to be 'the seed of the church.'"

There is a strong Union College for men in Pekin, under the joint control of three denomirations, and doing scholarly work of high grade. In the Shantung province, which we had not time to visit, the Presbyterians and English Baptists are united in the support of a vigorous college for men, perhaps the most prosperous and virile institution in all China. Our American Baptist Boards find it difficult to co-operate as fully as other denominations are everywhere doing, on account of their closer

communion views.

I had a long conversation with Dr. Hunter Corbett who last year or the year before was elected Moderator of the General Assembly of the Presbyterian Church, and who is one of the veteran missionary statesmen of China. told me of the beginnings of his work at Chefoo nearly fifty years ago; of the difficulty he had in finding anyone who could teach him the Chinese language; of the seemingly hopeless task of attempting to give the Gospel to this vast and heathen land; of the hostility of the people in some places and their absolute indifference in others. Then he sketched rapidly the history of the last half century in China, the increasing interest, the multiplying number the increasing interest, the multiplying number of converts, the enlarging sphere of activity, the successes and victories of these later years, the marvelous outlook. Why, it was like a magic story, a tale from fairy-land! "I have made my last visit to America," said the old man in closing. "I have come back to give the few remaining years of my life wholly and completely to the land I love." Splendid, extends warrior of the Cross, what a life what sturdy warrior of the Cross, what a life, what a life his has been!

Now I must close for this time. At Shanghai I hope for a budget of letters. I send you again and again my love and my great gratitude for all your many, many acts of kindness and devotion. Mrs. de Blois has already written me of your thoughtful care of her and your she is your tesies. Be good to her she is your sweet courtesies. Be good to her—she is the woman on earth, and no one to the the she is the sweet courtesies.

best little woman on earth, and no one know, than I!

at better man... Thinking of you, and praying for you, be. loved in the Lord, I am, Your pastor,

AUSTEN K. DE BLOIS.

# RAYMOND PASTOR.

Rev. W. Thurston Gibbs, who has accepted the call to the assistant pastorate of the First Baptist church, in charge of Raymond chapel, was born in the western New York and shortly after moved with his parents to Southern Michigan, where he spent his boyhood days and received his training for his work in the

About seven years ago he came to Chicago where he took a year's training in the Moody Bible Institute. For two years Mr. Gibbs was chaplain at Cook County Poorhouse at Dun-



REV. W. THURSTON GIBBS.

ning under the auspices of the Chicago Tract Society, where his efforts in winning souls for Christ were richly blest. For two years he also had charge of the Quiet Hour and Bible study of the Christian Endeavor Union. During that time he traveled endeavor Union. time he traveled over four thousand miles and visited two hundred and fifty societies. He began his work with only one division superintendent to assist him but increased the number to twenty-one. In a report of his work ber to twenty-one. In a report of his work the Christian Endeavor World of May 28, said: "Certain to assist him but increased the work the Christian Endeavor World of May 28, said: "Certain to assist him but increased the work world him to assist him but increased the world world him to assist him but increased the world world him to assist him but increased the world world him to assist him but increased the world his work him to assist him to a said: "Certainly this is a magnificent record and one that will bear fruit for eternity."

After four was bear fruit for eternity.

After four years of hard work Mr. Gibbs left Chicago to take up the Sunday school missionary work in Venango county, Pennsylvania,

under the American Sunday School Union. While in this work he traveled from place to place visiting, organizing and reorganizing Sunday schools which resulted in gaining twenty-two new Sunday schools for the county and over three thousand new Sunday school scholars. It was while in this work that he

decided to be ordained for the ministry and with appropriate and impressive services was ordained in the First Baptist church of Franklin, Pa., January 26, 1906. For fifteen months he was pastor of the First Baptist church of Sheakleyville, where his work was decidedly

# THE CHURCH AT WORK.

#### LISTEN!!

The church treasurer earnestly requests all contributors who are in arrears for weekly offerings or pew rents, or whose subscription to the current expense fund are unpaid, to make payment at this time, as far as possible. The need is urgent. It is especially desired that those who are going away for the summer pay these obligations before they go and in this way lighten the burden of those who remain. Church expenses never take a vacation. Please do not forget to remember this.

# REPORT OF CHURCH AND SUNDAY SCHOOL VISITOR FOR MAY.

Calls made	ec
Lottone and	90
Letters and postals written	26
Services attended	32
Committee meetings	3
reactions interings	6
Dide lessons given	3
Garments given away	59

#### THE SUNDAY SCHOOL.

The Sunday school picnic will be on June 15 at Santa Fe Park. For the children tickets will be free, for the adults the round trip is 50 cents. The train leaves Polk Street depot at 9:00 o'clock and stops at Archer avenue and Halsted street at 9:15. The picnic tickets will also be good on the noon train leaving the Polk Street depot at 9:00 Street depot at 1 o'clock. Raymond Chapel will join with the picnic. Many attractions are already in the Park and there will be base-

ball and races during the day.

The Teachers' Training class held its last session June 2. The class will be resumed the first Sunday in September.

Manual Manual

Many are thanking Mr. Kennan for taking up the Sunday school lesson as the subject of the prayer meeting Wednesday night. All teachers ought to attend.

It is with great regret that we lose Mr. Cassius Williamson, Mrs. Smith and Miss Leonard, all of them such efficient and faithful workers in the Intermediate department. We are greatly in need of new teachers to fill these vacancies and many more that will come during the summer vacation.

# THE CHRISTIAN ENDEAVOR.

ROBERT C. LELAND, Dept. Editor. At our monthly business meeting May 31, the nominating committee for nomination of officers for new term was elected. The social following was enjoyed by about thirty-five young people. A very successful program was prepared for the evening. First, boxes of candy made by the young ladies were auctioned among the young men, proceeds to go to the society treasury. Charades and a game of silhonettes filled the rest of the evening.

The missionary meeting last month was devoted to interesting the society in missionary reading, introducing a few of the newer books published by the Young People's Missionary Movement. The society has permission to use the ladies' missionary library, and to keep what books may be bought by the young people in that library. Miss May Fralick was appointed librarian for the Christian Endeavor, and twelve books were drawn the night of the meeting. Next meeting we expect to have a missionary from the foreign field address us.

#### LADIES' BENEVOLENT SOCIETY.

MRS. L. H. SMITH, Dept. Editor.

Our secretary reports the average attendance since last December has fallen below the mark, but those present have doubled their efforts and our energetic, faithful work and cutting committee have not failed to supply us with sufficient work to meet the requirements and garments for the poor as well as a supply in reserve for Miss Van Fleet's distribution.

March was devoted principally to the freshening up of our room in the Baptist Hospital, and donations of household supplies. From the "Embroidery Tea" at Mrs. Lingle's and the sale of "Comfort Powders" 20.50 was realized, which also includes cash given.

Mrs. Clifford Williams and Mrs. Mary Williams made large donations to the furnishings of the room in the name of our society. We have contributed to the Industrial school, to the Chickasaw Baptist Church. Oklahoma, and to the aid of a student whose graduation would have been impossible without this help.

May 3 the Industrial school closed with an entertainment and the exhibition of the pupils' work.

Under the auspices of our society a very enjoyable concert was given on the evening of May 9, by the Western Musical Conservatory; \$58 was realized from this concert, and 536 from our last social and sale on the 17th of March.

Mrs. Branch extended a very cordial invita-tion to an "Embroidery Tea" at her home in Evanston on the afternoon of June 4. It is hoped many ladies will accept her kind hos-pitality and also add to our treasury.

## THE WOMAN'S MISSION CIRCLE.

MRS. S. B. LINGLE.
The meeting of the circle held May 11 had a good attendance for this season, forty-five

being present.

Two letters of special interest were read, one from our pastor, telling of his delight in Japan and its people, and one from Mrs. Fisher of Tokio, giving a picture of the recent religious gathering in Japan, when Christians from all parts of the Orient have met in conference. Mrs. Jackman read an extract called "The Song of the Immigrant," and Mrs. Leland gave much interest concerning Italian immigration, showing that more than any other people they make repeated journeys between this and the Very successful missions have home land. been conducted among the Italians in Buffalo, New York and Philadelphia.

Mrs. W. S. Pickett took us back to the study of Africa by sketching the life of Dr. Mackay

and his work in Uganda.

Mrs. McLaury gave a carefully prepared account of the island of Madagascar with its great resources and its very interesting missionary history.

The music, as always, was a very pleasant

feature of the afternoon.

The last meeting of the circle for the season will be held on Friday, June 14. The presence and participation of the senior class and participation of the senior class of the training school is one of the attractions of this meeting and the social following the pragramme will be a pleasure before we break up for the summer vacation.

#### MEN'S LEAGUE.

With the approach of the Summer season comes the departure of many for the country This naturally means a consequent diminishing of the activities until the Fall. Two Sundays ago the Bible Class suspended its sessions, as it customary at this time of the year, for the season.

It has been a most successful and encourage ing year as well as a most helpful one to all. We had until February the instructive and in spiring lessons taught by our pastor, Dr. de Blois, who is now in the Orient, gaining knowledge which he hopes later to find so useful in carrying out his most important work.

Since the departure of Dr. de Blois (whom we expect to return the second Sunday in July, to us) we have had Mr. Kennan, our very efficient and excellent pastor, who has given us splendid and inspiring conceptions of the les-

sors.

Also we have had the pleasure of listening to Dr. Soares of the Department of Homiletics at the University of Chicago, who gave some of the best lessons we have had since Dr. de Blois' departure.

We wish to thank both Mr. Kennan and Dr.

Soares for their excellent teaching.

With the League Class we have had a splendid organization of singers, eight in number, known as the Octette, which was organized by Dr. W. H. Gale at the first of the year and which has been a fine sucess and a great help as a feature of the Bible Class and also on social evenings of the League, and the members of the League heartily commend them and thank their helpful and inspiring cincipals of the League near the them for their helpful and inspiring singing.

The evening of May 14 the League singing.

On the evening of May 14 the League gave one of the very finest entertainments it has ever given and which took the place of our banquet, which usually closes our canaly closes our canaly canaly closes our cana ever given and which usually closes our season.

June banquet, which usually closes our season.

Trude and his assistants had

President Trude and his assistants had got. ten together a most excellent program and are to be commended for their excellent taste.

One of those who entertained us was one whom we had before but of whose artistic style of entertainment and fine ability one never tires. This was Miss Alma Smith, one of the best known readers and impersonators of the country and who is much in demand. fine imitation of the birds of the field and for-With her est and of the quaint characters of the country school classes many were carried reminiscently back over the span of years to their boyhood and girlhood upon the farm, and many hearty laughs resulted. The frequent encores proved her ability and entertaining qualities to be of the very highest order.

We were very pleased to hear from a gentlen an who lives in our neighborhood and who has proven himself a most versatile and accomrlished musician not only upon one instrument, but two (violin and mandolin), and a master of With fine technique and excellent skill he played for us some of the most difficult classical music. So smooth was the rendition that one knew not when the notes cessated, for they seemed to melt away in the distance so soft and silvery was their tone. This was Pro-

fessor Galeotto.

Here President Trude, much to the pleasure of all, introduced Mr. James E. Brown, who has attended our church regularly for some time. He gave us a very entertaining discourse, interspersed with humorous stories of his travels in Europe, giving us a splendid idea of Europe, its customs and scenery. sider Mr. Brown a very able and entertaining speaker and hope to see him with us often.

Mr. Trude then intrduced a young lady who had kindly consented to sing for us and who came quite a distance to favor us. Indeed, were we to have gone the same distance to hear her sing we would have been well repaid. This was Miss Isabel Richardson, a pupil of Mr. Fred Root, who is well known in our church, having in former years had quite a bit to do with the musical direction.

Miss Pichardson's roles around to be rich

Miss Richardson's voice proved to be rich and full and perfectly controlled. All her selections were beautifully rendered and much enjoyed by everyone, and we hope sometime later that we will be a constructed. later that we will again have the opportunity of hearing her sing. The Men's League wishes of hearing her sing. The Me to thank her most heartily.

The entertainment was free and the church was well filled, and the audience and enthusiastic and enthusiasti tic and appreciative one.

This has been a splendid year in League had to work, and though one or two projects had to be dropped on account of other affairs in the church interfering, the League has much in is proud of for it has accomplished much in is proud of, for it has accomplished much in is All the committees have been hard at work d the members test and and the members have worked with a zeal and

energy and unity of spirit hitherto not so well defined. If this keeps up, and doubtless it will, with two unusually successful years behind us, what will the coming year bring forth? Doubtless still greater success and a still wider spread into the field of usefulness will our work be carried, and thus the power and influence to do good to our fellow-men of the community will be increased.

Great credit is due Mr. S. H. Trude, our president during the past year, for his most able leadership and splendid executive ability. Under him the Bible Class has been excellently maintained and carried out in all its departments and the League in all its work has gone energetically forward. Especially have the entertainments been of a high order of merit.

All are looking forward with pleasure to the return of our much beloved pastor, who returns the second Sunday in July. Let all be ready to give him the hearty handclasp and royal welcome home he so richly deserves.

The League will in many ways keep up its work in church work during the Summer, but the more active work will start in September.

The League here wishes to thank most heartily those who have so kindly entertained us during the year or who have contributed in any way to the furtherance of the League either in Bible Class or otherwise.

The League has lost during the year Brothers Googins, Angus and Parker, and we hold them in kindly remembrance. We miss them.

At the last meeting motion was made and carried that we as Men's League join the Baptist Brotherhood, a federation of societies for the purpose of assisting men's clubs, Bible classes, etc., in the different departments of work.

A vote of thanks also was unanimously given President Trude and also the Octette, committeemen and other officers for their work. This vote was unanimous.

League adjourned until called by president in September.

Meanwhile there will be conferences to dedermine policy and plans of the League for the coming year.

The future is golden with promise of splendid accomplishment, and the Summer's rest should put renewed activity and vim into next year's work.

k. FRANK W. GALE, Department Editor, Men's League.

# THE JOURNAL OF THE CHURCH.

May 1. Wednesday—Church prayer meeting. Topic, "The Beginning of the Manifestation of the Glory of God in Jesus Christ." John 2.

May 2, Thursday.—Musical entertainment under the auspices of the Ladies' Benevolent Society. The Western Conservatory of Music were the entertainers.

May 3, Friday-Ladies' Benevolent Society Meeting.

May 5. Sunday—Preaching by Prof. Theodore G. Soares, Ph. D., of the University of Chicago. Topics, "The Vision of Iesus." and "Ruth, a Prose Pastoral Idyl." Baptism in morning and evening.

May 8. Wednesday—Church prayer meeting. Topic, "What is Essential to Eternal Life?" John 3.

May 10, Friday-Woman's Mission Circle meeting.

May 12, Sunday—Preaching by Rev. Franklin W. Swift, pastor of Linden Avenue Baptist church, Dayton, O. Topics, "Spiritual Fruitage," and "The Practical Value of the Doctrine of

May 14, Tuesday-Men's League entertainment. Miss Elma Smith, James Edgar Brown, and others entertained the audience.

May 15, Wednesday—Church prayer meeting. Topic, "The Samaritan Woman and her House and the Nobleman and his Friends."

May 17, Friday-Ladies' Benevolent Society. Last meeting of the season.

May 19, Sunday—Preaching by Prof. Benjamin S. Terry, Ph. D., of the University of and "The Conversion of a Good Man." Chicago. tion."

May 22, Wednesday. Church prayer meeting. Topic, "Training for Service, or the Childhood and Education of Moses." Exodus 2:1-15.

May 26, Sunday—Preaching by Prof. Benjamin S. Terry, Ph. D., of the University of Chicago. Topics, "Seeking Things Above" and Chicago. Topics, "Seeking Things Above," and "What is your Life?" Baptisms in the evening. Rev. W. T. Gibbs, the new pastor in charge at Raymond Mission was introduced.

May 27, Monday-Amoret Henson Guild

meeting, the last of the season.

· 29, Wednesday-Monthly covenant meeting and church prayer meeting. "Moses Called to Deliver Israel." Topic, Exodus 3:1-14.

## RAYMOND CHAPEL NOTES.

Good news cheereth the heart, and it is with thankfulness that we learn the decision of our mission committee recommending a call to Rev. W. Thurston Gibbs, to be our pastor on the Raymond field. We later rejoiced to hear that the First church promptly endorsed the recommendation of the committee. The work on the mission field has been suffering for just such work as only a pastor can do. During the few weeks Brother Gibbs supplied the preaching service, his ministry was most acceptable and he impressed us as being just the person needed among the people in the vicinity. His plan to do house to house visitation and become acquainted with the people will surely meet with success. We heartily welcome his coming and will co-operate with him to extend the Christian influence of the mission.

Our Sunday school at Raymond is about holding its own. Considering we have not had a pastor for so long to second the efforts of officers and teachers, we have done commendably. We hope for a large increase in the future following the systematic work to be done by our new pastor, who intends to live on the field. Our attendance has averaged 130.

It has been decided to hold our annual picnic this year with our First church brothers and sisters at Santa Fe Park on Saturday, Train leaves Archer avenue and Halsted street at 9:15 a. m. sharp.



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Subscription price, fifty cents a year. Remittances and changes in address should be sent to Mr. Kennan.

Matter for publication should be sent, on the first day of each month, to R. R. Kennan, 3226 Rhodes avenue. 'Phone Douglas 435.

Prompt payments of subscriptions to the Church Life will be much appreciated and will help to make the wheels run smoothly.

Pews or sittings in the church may be obtained from the pew committee, Messrs. M. J. Piercey, J. Gorton Marsh, Webster Tomlinson, or Clifford Williamson, at the close of any church service. Diagrams will be found

It is the plan of the Editor to give a receipt to every subscriber to the Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

# SPECIAL TO SUBSCRIBERS.

On the first of January of this year, there On the first of January of this year, there was an indebtedness against the Church Life of about one hundred dollars. This has been reduced to about seventy dollars, but the present income is not much more than enough to pay the running expenses. There is enough to money due the paper to pay this indebtedness is money due the paper to pay this indebtedness if subscribers would pay up to date. The only source of income for the payment of bills is the source of income for the payment of bills is the subscription list. Much of this indebtedness is more than a year old and was contracted under circumstances which should have made its immediate payment imperative. Only the kindness of the party to whom it is owing has allowed of its being unpaid till now. We have taken you into our confidence and the situation is clear. Will all who owe the paper kindly send us the amount owing at once. Any one wishing to know the condition of account can secure the information by dropping a card to the editor.

#### PERSONALS.

Dr. and Mrs. Walter Tucker will spend the month of May visiting friends in Wisconsin.

Miss Floretta Soltow was confined to her home for several days with a sprained knee.

Miss Lillian Henderson has gone to her home in Cambridge, Wis., where she will remain until September.

Master Robert Karrigan, one of our faithful Sunday school boys, is spending a few weeks

in Winslow, Arizona.

Master Albert Sibley, who has been a most

faithful member of our Sunday school, has moved to the North Side.

Mrs. R. R. Donnelley, Miss Clara de Clerq and Mr. Ketman attended the May Anniversaries in Washington from our church.

Mrs. Bilton is suffering from a severe cold which is proving quite a set-back in her recovery. We hope she may soon be able to be out again.

Mrs. Lucy Ancel, who has been absent from us on account of illness for some weeks, is still unable to leave her bed but for a few minutes at a time.

Miss Etta Pacins, formerly a member with us, spent Sunday, May 26, with her Baptist friends in Chicago, returning to her home in Milwaukee on Monday evening. She was accompanied by her sister.

Mr. Lawrence, Wedia and Miss Beatrice

Mr. Lawrence Wadie and Miss Beatrice Croomb, two of the young people of Raymond Chapel, were married on the 2nd of May. Mr.

unapel, were married on the 2nd of May. Mr. and Mrs. Wadie are making their home for the present at 3256 Union avenue.

A pretty wedding occurred at the home of Dr. and Mrs. W. H. Gale, on May 28, when their daughter, Florence Mildred, was married to George Robert Blakeslee. The happy couple will be at home after July 15, at 437 East 65th street. East 65th street.

## CORRECT ADDRESSES.

Miller, Mrs. Alma, 395 Oak St. Owens, Mrs. John, 4337 Evans Ave. Blakeslee, Mrs. Florence Gale, 437 E. 65th St.

## CHEER UP.

Cheer up ye downhearted and laugh at the That threatens: Assured that things might have

been worse,

And that the dense darkness that fills you with

Is but the forerunner of dawn that is near.

If things look as though they would go to the

I won't make them better to mope and be sad. But rather 'twill make matters worse, and delay The passing of darkness and dawning of day.

"It is a long lane that has never a bend," And though things go wrong they must sometime amend;

Then whistle and laugh though your hope be far gone,

And lighten the darkness while waiting for

Be hopeful and look for the things that are bright.

Assured that the darkness will flee before light; and evil forebodings that fill you with fear, Will vanish with dawning of day that is near.

When darkness grows darker, the night nears

An omen to you that your ills must soon mend. Then laugh and be merry and light with good cheer

The deepening darkness, till dawn shall appear. RICHARD BENTLEY TWISS.

Chicago, May 15, 1907.

#### THE LARGEST UNEVANGELIZED MISSION FIELD.

Soon after the acquisition of Nigeria, Cental Africa, by the British government in 1901, an appeal was made at the Keswick convention, in which it was pointed out that the conditions there constituted a crisis for the church. expedition under the leadership of Dr. H. Karl W. Kumm was sent out to investigate. outcome was the formation of the Sudan United Mission, which has the indorsement and good will of the evangelical churches which were themselves unable to occupy this new and ripe field.

"Sudan" is an Arabic word meaning "Land of Darkness." The country is as large as the whole of Europe, minus Russia. It stretches across the widest part of Africa in an irregular belt, over 600 miles north and south and nearly 3,000 miles east and west. It is the ancient

It is not a kingdom, but embraces groups of Ethiopia. nations which a thousand years ago boasted a more advanced civilization than that of our forefathers at the same time. Its population is from sixty is from sixty

region has less than fifty missionaries, the greater number of whom have recently gone to the field.

Northern Nigeria, the special field of the Sudan United Mission, is the center of the vast Sudan, having an area as large as the Philippines, Cuba and Porto Rico combined, and a population of half as many more. It is the most densely populated region of Africa, having and constitution without a missionary and constitution without a missionary and constitution. ing large cities without a missionary, and contains the most enterprising African race, the Hausas, who travel and trade throughout the whole of North Africa. The door is wide open for the gospel, missionary operations being facilitated by British control, which ensures stable government, with postal and telegraph communications. The pagan tribes are calling for missionaries, and unless the church respectively. sponds to their appeal they will go over to Mohammedanism, whose teachers are flocking in since the British conquest.

Ten out of the fifteen great provinces of Northern Nigeria have not a single mission station or missionary. For 2,500 miles the river Niger flows through a region where Christ is not known, and only one station is as yet occupied in the district drained by its great tributary, the Benue. If one new missionary were sent out every day, and each one given a parish of ten thousand people, it would take over sixteen years before the Sudan would be occupied.

#### A WET SUNDAY.

Keep in mind the facts that a change of clothes, a pair of rubbers, an umbrella and a purpose born of devotion to Christ will bring you to church. Do not be a tenderfoot. Kindly remember that your pastor has all his work prepared wet or dry and he feels certain you want to encourage him. He is your brother, and of course brothers are thoughtful and loving towards one another. Some of our members give up too easily on a wet day. What would happen if everybody was afraid of a shower of rain.

Christians must go to the bottom of the problems of humanity, both as individuals and as society, in their study, for their treatment of them will not be deeper than their study is. The problem of Socialism is not a spectre, but a great and profound reality. It is so terribly misconceived by many that it is thought of as antagonistic to the church, and a radical menace The truth in this, as reto its existence. gards some of the aspects of socialism; but it is so far untrue that, had the church efleavened society, it would have fectually removed all the grounds and occasions for the existence of socialism. It has too much concerned itself with creeds, and dogmas, and rituals, and theological discussions, and has forgotten or left behind and undone its salting and illuminating work, that an awakened and suffering multitude have cried out against it, as hypocritical in its professions of love and interest, or as utterly lacking in power for good. Neither of these charges is true, but the church has been too largely asleep to saving work.—Examiner.

#### THE DOOR OF YOUR HEART.

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all thing that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide,
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room,
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
But only the love the Master gave,
You need no map or chart,
Open the door of your heart.

# CAN CHRISTIANS BE HAPPY?

There is certainly enough misery and sin in the world to make us all uncomfortable when we allow ourselves to think about it. The noblest is he or she who in forgetfulness of self helps to bear the burdens of the weak and to share the sorrows of the suffering. This is a type of vicarious suffering which makes us most like him who "carried our sorrows." It means pain and grief and sadness. Yet there is another side. Paul bids us rejoice in the Lord. And there are moments of ecstatic delight granted those whose trust is complete and whose vision is not dim. But like the disciples who on the mount saw the revealed glory of Christ, we cannot abide where we are simply "ministered unto," but must go where our imparted powers and faith in God may be helpful. The Christian may be happy. And his happiness, in no little degree, consists in the deep consciousness that God has accepted and helps aim.

Jesus said, "I came that they may have life, and may have it abundantly." Of course he through sin, according to the word, "In the day that thou eatest thereof thou shalt surely die," and for lack of which all men need to be "born ously expressed. But what is particularly striking in the words of Jesus quoted above is the declaration that the life he imparts is abunoverflow; like a spring that has a plentiful fruit; like strength that does its work easily and joyously; like sunshine that fills all the heavens and saturates all the earth with its

When we look about among Christian people to see the signs of this abounding life we often

fail to discern them. We see so many defective characters, so man imperfect lives, that we are inclined to the opinion that either true discipleship is lost or Christ's purpose has been ness, pride, Mammon-worship, that the average fective specimen of spiritual life. Well, it is tian name are Christians in name only. Results are often attended with the conversion of persons who have long made the profession, new life. But after allowance has been made to be a lack of that abounding life of which

Two things should be considered. One is that we do not see all the spiritual life there is in the individual under inspection. He knows of mighty changes wrought in his feelings, purposes, prospects—changes that testify to himself that he has received an abounding grace. His struggles, his penitence, his longings for holiness—these for the most part are known only to himself and his Lord, and these assure him that the life abounds. Another point to be considered is that however meager the life may seem to be in many individuals it is seen to abound in the results that attend their combined efforts. The noble enterprises born of Christian faith and zeal, the patience and fortitude shown in their prosecution, and the distinguished successes achieved are demonstrative proofs that the life Christ imparts is vigorous and fruitful. It becomes the privilege of all who are Christ's to make manifest the abundance of the life they have received.—Inter-State Christian Herald.

Peace for the past, grace for the present, and glory for the future. Yes, there is glory for the future; nothing before the true believer that isn't glory. I think it would take the wrinkles out of your brow if you would just look into the future instead of into the past. There are two kinds of people—some that live on the past, and some that live on the future. You never saw a person living upon the past all the time, and always talking about the past, that did not have a good many wrinkles on his brow. Instead of casting all their care on Him that careth for them, they are all the time thinking about their troubles. They go to a meeting, and when it is over they say, "Wasn't splendid! I enjoyed it so much; I forgot all my cares and all my troubles." They laid their bundle down under the seat, but the moment the benediction was over they picked it up again. Remember that everything before the believer is glory.—D. L. Moody.

The chief duty of a Christion lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virue of unselfishness—that highest type of charity which consists in daily and hourly considerate ness for the feelings of others, he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.

# THE IMMORTAL HOPE AND LIFE ETERNAL.

Rev. PARKER STOCKDALE.

"I am the Resurrection and the Life. He that liveth and believeth in me shall never die."-John 11:25-26.

"Death is the one tragic and universal fact of our world. We must pass into the voiceless silence of the tomb and mingle at last with the dust of all the dead. The young in life's morning, while still the shadows are falling toward the west, may die—the aged must fade from view when setting sun brings night. The humble man passes at last through the door of his hut to be gone forever; the king must exchange his crown for the damp pillow of the grave.'

"Ev'n thou who mourn'st the daisy's fate That fate is thine—no distant date; Stern Ruin's plowshare drives, elate

Full on thy bloom,

Till crushed beneath the furrow's weight, Shall be thy doom."

"First. The immortal hope has been a common possession of all races and ages. Nations, civilizations, religions, temples, creeds and bibles have lived and perished during the long and countless centuries of historic man, but the belief in life beyond death has survived all the

mutations of time."

"Second. The sentiment of justice makes reasonable the immortal hope. We know that in many lives and in many nations justice has never been meted out. The good man often suffers poverty, disease, and in short, all the ills to which human flesh is heir, while the evil man is prosperous and happy, and these conditions continue until death. We are put to intellectual confusion unless we predict a future in which justice can be realized and a divine moral order justified. We cannot for a moment charge God with indifference toward the unequal and unjust conditions of this life, and we cannot admit that this is an unmoral and Godless universe. So the very dictates of reason lead us to hope for a future life in which absolute justice reigns and in which the inequalities of this life can be adjusted."

"Third. The immortal hope is reasonable,

because life does not afford us an opportunity in which to develop all our powers, or any of them to their fullest capacity."

"Fourth. To me the most comforting and assuring ground of the immortal hope is the argument based upon the fact and force of love. It is rational and valid to the believer in their surface of the s theism. And further, I believe, that the whole question of immortality is wrapped up in the one of the existence and nature of God and His attitude toward the universe and humanity. One would not desire immortality were there no God, and to live in a Godless universe would chill the lonely soul as it wandered through the silent undivine centuries."

"O Blessed Christ, we cling to Thee and Thy promise that we shall live forever in the Home of God. This hope whispers in the dark and desolate night and wipes the tears of grief

from cheeks of love. This immortal hope watches with us by the dead-it blooms above the grave. Thy resurrection fills the world today with triumphant song. Thy ascension lifts our hearts in joy to heaven's noon-tide glory. "O Thou Christ of the Calvary Agony and Easter Garden whisper to our bereaved and unforgetting hearts of "shores upon whose sands the waves of sorrow never run and where the hearts that bled and broke are touched and healed forever.'

Where love is, there God is. He that dwelleth in Love dwelleth in God. God is Therefore love. Without distinction, without calculation, without procranstination, Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it the most; most of all upon our equals where it is very difficult, and for whom per-haps we each do the least of all. There is a difference between trying to please and giv-ing pleasure. Give pleasure. Lose no chance of giving pleasure. For that is the ceaseless and anonymous triumph of a truly loving spirit. "I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."—Drummond.

Religion is more than forms, however beautiful or expressive. It is more than dogmas, however venerable or authenticated. It is more than organization, however historic or finely articulated. It is more than words, however eloquent or conventional. It is more than getting to heaven, however rapturous that hope is. It is leaving our mountain top of transfiguration ar the sight of the demoniac boy at its foot, and his distressed father, and bringing into their darkened lives some of the celestial light that we have enjoyed. It is leaving heaven, if need be, and emptying self, and becoming a servant to the world in our times, dying on our crosses if necessary to lift up our fellows, not to the glory we left, but to the greater glory we shall have because we humbled ourselves in service.

—Rev. W. C. Bitting, D.D.

The brightest days are all ahead, the better times are yet to come, only let us believe it and act accordingly. There is always a choice place for the honest, faithful laborer. Faith in God, faith in man, and hope for the future, guarantee success. The spider casts out her film to the gale; she feels persuaded that somewhere or other it will adhere and form the commencing of her web. She commits the splendid flee ing of her web. She commits the splendid filament to the breeze, believing firmly that there is a place provided for it to fix itself. In this fashion should we believingly cast forth our endeavors to do religious work, confident that God will find a place for us to make a way. He who bids us go in his vineyard and work to-day will aid our efforts and guide us in his Providence in a right way.—National Baptist

#### WHICH WAY IS CHINA MOVING.

Since landing in North China two months ago, I have traveled about 2,000 miles in the three Provinces of Chihli, Shansi and Shantung, containing together nearly 70,000,000 souls. These provinces include the present as well as the ancient capital of the empire. Nearly 1,000 miles of my journeyings in these three important provinces have been by mule cart, in various kinds of litters, on horseback and on foot, and in jinrikishas. This shows that the mode of travel was slow enough for observation and that it took me well off the lines of railroad and into the interior of the country. I have always been accompanied by missionaries who knew the language of the people and who were abundantly able to interpret to me all that we met along the way. probably no country of any size in the world where the English language is of so little value as in the interior provinces of China. Seldom does one meet a Chinese who knows anything about English and ones's own name even has to be made over so that the mother who bore him would not recognize it, before he can be introduced. When one comes to this country and before he becames at all established, he must rechristen himself and take on a Chinese name. For instance, Dr. Ament's Chinese name is Mr. May, Dr. Goodrich's, Mr. Foo; Dr. Williams, Mr. Ma; and Dr. Arthur Smith's, Mr. Ming. am known as Mr. Ba.

The provinces in which I have extensively traveled were those most affected by the Boxer uprising in 1900. The movement originated in Shantung and wrought its fury in Chihli and Shansi. It is here that we might expect to find great hatred of foreigners and things foreign, and also open opposition to missionary operations. The Boxer uprising was supposed, by many, to indicate that China would have nothing more to do with foreigners either as dispensers of merchandise, ideas or religion. is that this country will hereafter date the beginning of its advances along modern and western methods form 1900. Railroads and telegraph lines were the first things attacked by the Boxers. Already thousands of miles of rail-roads have been constructed in the country and are now in operation, while other and new lines are under construction. The old and conservative Boxer province of Shansi has a line already partly in operation connecting the capital of the province with Peking. It is expected that this will be completed in a year.

Another line, entirely in the hands of the Chinese, is under construction connecting Kalgan on the great wall at the north and Peking, with the expectation that the line will later be extended across Mongolia to Lake Baikal, wheer it will join the Siberian Railroad. China is building railroads, operating telegraph and telephone lines, putting in electric lights, and introducing many other western inventions, thus showing that she is now not the enemy of progress that she seemed to be seven years ago. At a temple in Pekin upon a special festival day recently, I counted not less than six tables upon which rested a graphophone managed by a Chinaman, while about the table in every instance sat a group of Chinese with the

tubes in their ears listening at so much per head. Evidently this most modern western invention was proving itself profitable to the proprietor of the instrument and that was a lin Shansi it was my activity.

In Shansi it was my privilege to share in a cycle was stored and which, with some grapho-phones, kerosene oil cooking stoves and other sale. It is reported that several of the vice-presents of automobiles of the most approved sufficient to venture out in one of these modern engines of terror and destruction.

Chinese newspapers, a modern innovation, are rapidly increasing in number and are eagerly read by thousands who have never hitherto cared what was taking place anywhere outside of their own immediate neighborhood. Peking has at the present time a woman's daily newspaper, ably edited by a woman and taken and road by the leading women of the capital. Many of these papers deal constantly with questions of education, government and religion, as well as with current events. Many of them have a telegraph service of considerable value and all of them exert a wide influence in shaping public opinion. Some of these do not hesitate to criticise official acts.

There is no doubt that at the present time there is a widespread dissatisfaction with the reigning dynasty. It is Manchu and not Chinese which in itself is sufficient to make the Chinese restless. The Manchus are reckoned in a way as foreigners. When to this is added the fact that Manchus are promoted to office over the head of more worthy Chinese, and, what is more exasperating, Manchus who now render no service whatever to the government and who have never done so, receive regular stipends from the public treasury, it is no wonder that the Chinese in a large numbers are in favor of a change of dynasty. On every side, especially among students, one hears expressions of emphatic dissatisfaction with the present state of things. No one would be so reckless as to attempt a prediction as to what the end will be; but surely it is not yet.—Rev. James S. Barton in the Congregationalist.

## LAYMEN'S MISSIONARY MOVEMENT.

The Waldorf Astoria, New York, is the scene of many movements of national importance, but of none more significant than the recent dinner at which the laymen's missionary movement It is time there was a real awakening on the part of men to the importance was organized. The same business ability, foresightedness and sacrifice put into missions as is put into business and by as many Christian men would work wonders in ten or twenty-five years. All this, of course, assuming that the work. ing that the work will have the blessing of him without whom we can do nothing. business men everywhere, even if not specifically organized, acquaint themselves with the needs of forces. needs of foreign lands and join hands with those who are giving time and means to meet those needs.—Inter-State Christian Herald.

#### MILLIONS FOR MISSIONS.

#### BY HENRY CROCKER.

The large bequests to our universities have become the object of half envious criticism by the representatives of other organizations. Suggestive paragraphs often betray this. Writing of a recent magnificent gift for education an editor says: "The thought has come in the writing of these lines that it would be a good thing to make some gifts of money for the strengthening and developing of religious enterprises. The mission fields are white to the harvest, and at the time of this writing it seems as though the treasuries were in a sad condition.

Such thoughts are certainly natural, but other thoughts are worthy of holding. Are we sure that these immense endowments are not ultimately for our mission work; or may they not be turned most effectively to mission account? Are not our richly endowed universities, which are attracting so many youth of our land, strategic points for the concentration of evangelistic and missionary effort, that out of them may go the men and women who are to be capable of reaping the immense harvests that are awaiting the laborer? Why should not the whole body of Chrisitans unite in prayer and effort for the conversion of students, and the awakening among them of an intense missionary spirit? Is not this an enterprise to occupy the attention of our missionary societies, and our men's organizations, and of churches generally? Is not this an undertaking worthy of consideration at our approaching national anniversaries? Who shall say that this phenomenal pouring of funds into the treasuries of our educational institutions is not a part of a great providential plan having the evangelization of this land and the world in view. The most direct way for our missionary agencies to avail themselves of this vast treasure is to capture the student forces and in some way to awaken in our instructors and students a world-wide missionary spirit. pen and voice and influence help teachers to realize their responsibility and opportunity to be world-wide benefactors, and let the students hear the voice of Him who said of his disciples, "As thou hast sent me into the world," even so have I also sent them into the world."

While millionaires are endowing our universities with the power of wealth, let Christians unite in prayer that they may be endued with power from on high.—Standard.

Chester, Vt.

## THE PRICE OF A SOUL.

This was the significant title of an address by W. J. Bryan to the law students of North-western University in Chicago. "It was better for a lawyer to die poor than grow rich on corrupt fees. The ethics of the law should be to strive for what is right." These plain words express a sentiment as old as it is true, and always apt.

No better suggestion could be given to a company of trained young men just ready to take their places in a profession where there is at the same time great need and opportunity for its practical use. Not by religious teachers only is emphasis laid upon that which is of more value than "the whole world." From many platfroms and many events transpiring come voices responsive to this sometime forgotten but sublime fact. The just imprisonment of those high in office, political and commercial; the efforts to abolish sweat-shops; the laws passed and passing abolishing and limiting dance halls; the holding up and punishing of land usurpers in the west; every public and private act mitigating the child-labor iniquity, and the many successful endeavors, far and near, in arresting, restricting and prohibiting that gross and wholesale traffic in human life, the liquor business, are all concurrent witnesses in fact, illustrating and proving the immortal truth in the title of the fine address to which we have referred, "the price of a soul."—Inter-State Christian Herald.

The United Presbyterian Board of Foreign Missions is greatly rejoiced at the remarkable annual reports just received from the two misfields of the denomination, India and sion Egypt. Last year the report from Egypt was a matter of exceptional gratitude, for the 844 conversions to Christ within the year represented by far the best work the mission had ever done: But this year the accessions number 951, so that even last year's blessing is excelled. The contributions of the natives to church work have been \$7,636 more than the year before. The average weekly attendance on church services at all the missions of the board in that country is 18,713. It is noted as a particular encouragement that twelve Moslems have been baptized in Egypt since the report of 1906. The granite wall of Moslem resistance is evidently beginning to crumble. The board's advices from India are even more encouraging. The best previous achievement of the mission there had been the addition of 1,100 to the membership of the churches in one year. the year just ended they received 1,309. The revival which began over a year ago still continues.—Interior.

There is no profit in walking mournfully. All the profit a man ever gets is from his joy. advantage of the fires of sorrow does not lie in the things which they consume but in the things which they cannot consume. The sweetest of all the uses of adversity is to show me the joy which it cannot take away. There is a substance which fire will not destroy; it is like the bush Moses saw in the wilderness. could never have its quality proved except by fire.—George Matheson.

There is an idea abroad among people that they should make their neighbors good. person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy-if I may .- Robert Louis Stevenson.

## CHRISTIAN UNION.

There is no topic of more general interest to the universal church today than that of Christian Union. This wide-spread interest augurs better things for Protestantism in the near future. The Congregationalist has the following telling editorial in a recent number.

Non-Ecclesiastical Christianity.

A distinctive mark of this age is its organized religious activities outside of the direct relation to churches. Their temples as centers of worship, instruction and influence have been growing less important for a generation as a factor in society. Multitudes of all classes who used to feel the obligation to attend church on Sun-day morning have joined the ranks of those who ignore public worship altogether. Multitudes of professing Chistians who were once regular attendants at the second service are satisfied with the first only, and are not always to be seen at that one, while other religious services like the midweek meetings have dwindled in many cases to a score or two of persons. The falling off of what is done in the churches indicates the falling off of what is done through the churches.

Mainly since the beginning of the present generation religious organizations outside of the churches have arisen which have grown into worldwide influence. The Young Men's Christian Association has erected buildings in nearly all the larger cities and towns, many of which rival in cost and beauty of architecture the stateliest churches. Its salaried officers have become as really a professional class with their own training schools as ministers are. It is extending its work through the world with at least as great efficiency as the best-equipped foreign missionary societies of Christian denominations, and it is commanding a degree of respect from social and governmental circles which many of these societies do not receive. Our Secretary of War Taft, for example, at the dedication of a Y. M. C. A. building in Dayton, O., last month, said that he had found no greater evidence of brotherhood between Christians than he had seen in the growing influence tians than he had seen in the growing influence of the Association. It was doing a work of large usefulness in our new possessions and protectorates, Porto Rico, the Philippines, Cuba and Panama. He had not hesitated as secretary of war to authorize the erection of buildings under its auspices, and the payment of chap-lains to conduct services in these buildings, in view of the valuable service of the association to increase the efficiency of the employees of our government by the moral elevation of American manhood.

It is not necessary to our purpose now to cite at length the support given to the Y. M. C. A. by railroads and other great public corporations and by private business enterprises on the same ground as that mentioned by Secretary Taft, namely, the enlarged value of the most essennamely, the enlarged value of the most essential element in all business, the men engaged in it. Men of wealth who belong to churches and give to them a few hundred dollars, give to these associations tens of thousands of dollars. We have cited as an example the most extensive of non-ecclesiastical organizations, which is practically as completely organizations.

which is practically as completely organized

as a national institution, as a Christian denomination, except that it does not administer the sacraments and claims no peculiar powers or privileges for its officers. Other organiza. or privileges to the church formerly to the church formerly to do much of what the church formerly regarded as sacredly intrusted to it. The Y. W. C. A., the Y. P. S. C. E. and the International Sunday School Association are examples of the larger societies, while there are scores of smaller ones with possibilities not yet measured. In a few weeks summer schools will open in cities, groves and by lake and seashore, most of them of distinctively Christian character and purpose but with no direct relation to any religious denomination. Colleges founded by denominations are bound to them only traditionally and as sources of financial support, and are eager to become free from any formal ecclesiastical relations with them. Even the schools of theology are disclaiming sectarian names. Union Seminary, New York, is no longer Presbyterian, Yale Divinity School is not Congregational, and the theological school of Chicago University wishes it were not known as Baptist.

None of these non-ecclesiastical institutions is fitted to fulfill the whole mission of the church. They have all assumed Christian voluntary limitations of sex or age or object or situation. One is for men only, another for women only, many of them are avowedly for young people, some are for particular reforms, and all of them leave large areas untouched by their efforts. Yet their growing strength means growing weakness for the church from which in practice, if not in sympathy, they are more and more withdrawing. They are leaving her a body whose limbs are already so loosely connected with it that they are not controlled by its head

its head.

What is the chief reason why the Christian church is thus being shorn of its power? Plain-ly because our times demand that Christians shall work together. They cannot work together when under the direction of rival organizations. Therefore Christian men and Christian women have formed associations to provide for the religious, educational and social needs of their communities. Half a score of denominations in a city of 10,000 people are struggling to maintain one or more churches each, in part by providing advantages so much superior to the others as to be strengthened at their expense. In one church a popular preacher, in another an expensive choir with elaborate musical entertainments, in a third a costly edifice left by

some dead saint, depletes the congregations of others, and calls itself prosperous.

The only way in which the church of Christ can renew her youth and vigor is for her members to get together in practical service. If bers to get together in practical service. they cannot thus get together in practical service. If they cannot thus get together in the church they will unite outside of it, as they are doing. Unity in spirit with rivalry and division in labor is not the unity for which our Lord prayed, nor is it any real unity in the eyes of sensible men and women. The time has arrived when Christians women. The time has arrived when Christians in earnest account of the contract in earnest can get together in the enterprises which they regard as essential to their Christian service. tian service. If the churches would survive as ecclesiastical organizations, they must unite in administering such asteroic to the churches would survive as administering such enterprises.

# CHICAGO BAPTIST NEWS.

A. R. E. WYANT, Editor. 852 So. Central Park Ave.

## AMONG THE CHURCHES.

Calvary church.—The church is to be located at 3947 Michigan avenue, for a year at least, as a commodious hall has been secured in this locality only two blocks from the former location. The last service at Thirty-eighth street and Wabash avenue was held April 30. The first pastor, Rev. W. B. Riley, of Minneapolis, preached, after which the church observed the Lord's Supper. There was a large attendance, comprising a number of former members. The outlook for the church is good.

Fourth—The Rev. Charles A. Decker of Rochester, N. Y., has accepted a unanimous call to the pastorate of Fourth Baptist Church, Chicago. He has just graduated from the Rochester Theological Seminary and has been pastor of First Church of Williamson, N. Y., for the last six years. Mr. Decker comes with the highest recommendations from the leading men of the denomination in New York state. His excellent record as a student, coupled with his success as pastor in Williamson, led the members of the church to extend the call after hearing him preach last Sunday. Mr. Decker is 30 years old. He will be aided in his work by his wife, who comes to the city within the next few days from their home in Irondequoit, N. Y., a suburb of Rochester. Fourth Church declined to join in the recent consolidation with Second and Centennial Churches, which have united. Mr. Decker believes the church has a great work before it and has the highest confidence of the members of the church. He will succeed the Rev. William Kirk Bryce, who is now pastor of First Church of South Bend, Ind.

Humboldt Park Church.—On a recent Sunday the pastor baptized fifteen persons. The semi-annual banquet was held in the Humboldt Park Pavillion on April 29. Although there was a heavy rain-storm, over 250 persons were present. Encouraging reports were read from the different departments of the church. The musical program was thoroughly enjoyed. The pastor mentioned a few needed improvements on the present structure and asked for \$650. The present structure and asked for \$650. The amount-raised was \$775. The church has voted to send Pastor MacLeod to Washington and Jamestown to attend the May Anniversaries, and pay his expenses.

Kankakee.—The hand of fellowship was extended to over 100 new members in the First church May 5, and a purse of \$75 and leave church May 5, and a purse of seven Joseph of absence presented to the pastor, Rev. Joseph of absence presented to the meetings at Washing-C. Hazen, to attend the meetings at Washington and Jamestown.

South Bend.—The First church reports encouraging progress in all departments. Increased attendance upon all services and an encreased attendance in the church's affairs are aplarged interest in the

parent. The condition is due in great measure to the able leadership of Pastor William Kirk Bryce, whose presence with us is much enjoyed. In appreciation of his earnest and faithful labors the church has granted the pastor a leave of absence to attend the Anniversaries at Washington and Jamestown, presenting him with a sufficient amount to defray all expenses while absent.

Evanston.—Dr. Greene extended the hand of fellowship to seven new members on May 5. The church is getting ready to make extensive repairs upon its main auditorium in the near future. Already a new motor for the organ has been installed, while two new stops add much to the sweetness and effectiveness of the instrument. On an old mortgage \$1,750 has been paid, leaving only \$500 remaining on this indebtedness, which latter amount will be paid this year. Last fall the church was asked to contribute \$8,200 for repairs, improvements, etc. The church responded by subscribing \$8,888.88, the subscriptions running for several months. Already \$5,330 of this amount has been paid in; \$1,329 being in bank drawing interest against the day when it shall be needed for the repairs. In making repairs the church will be under the necessity or providing additional seats in some way as practically every pew on the main floor is rented.

Wheaton.—Pastor J. L. Cheney gave the hand of fellowship, May 5, to seventeen persons. A men's class has been organized. Brother J. J. Miller, president, and P. W. Cadman, teacher.

Immanuel Church.—Dr. Johnston Myers gave the hand of fellowship on May 5 to twelve persons or more. Dr. J. W. Weddell was present and spoke of the forward movement for the Baptist Hospital, having done the same at the First Church the Sunday previous. The cause was well received. In the home Sunday school and in the several branches there was an attendance of 2,180 persons on May 12.

Second Church.—Dr. John Roach Straton, having accepted the call of the Seventh church of Baltimore, preached his farewell sermon as pastor May 12 to large and appreciative morning and evening congregations. He closes his labors in Chicago with the consolidated Second church in a good condition for future united aggressive work, both on the new field formerly occupied by the Centennial church and on the old Morgan Street mission field the historic spot sacred to the memory of "Auntizzie" and a host of other valiant workers. A farewell social in honor of Dr. Straton at family was recently given by the ladies of the church. Appropriate farewell words were spoken by representatives of the church and the pastor feelingly responded. Many tokens and expressions of esteem and regret have been extended to the pastor and his wife by the members of the church and congregation. The Pastor's Conference, at the May monthly banquet of the Discomet Club, made it the occasion of a farewell to Pastor Straton. Dr. Straton attended the

anniversaries, the Southern Baptist convention and the Jamestown Exposition, and will make an extended lecture and preaching tour on the Pacific Coast and rest with his family a few weeks at Lake Geneva, Wis., before taking up his work in Baltimore about Sept. 1.

Irving Park.—Pastor W. D. Bancroft of the Irving Park church announced the following topics for Sunday evening discourses in May: "A Test Question," "The Bread Question," "The Labor Question," "The Answerless Question." The four themes are taken from the sixth chapter of John.

Clyde.—Rev. A. E. Bigelow is closing his pastorate with us amid scenes of blessing. Six persons were baptized March 31, and there are a number more ready to come, the result of devoted work of the pastor and helpers. Mr. Bigelow and wife will leave for the Philippine Islands after the vacation.

Memorial Church.—The annual meeting was preceded, as is the custom, by a dinner given by the women of the church. Some 250 persons were in attendance and the business session following the dinner gave evidence of a hopeful condition of church work through the excellent reports presented by the various departments.

Mr. Willard A. Smith was in the chair. Though without a pastor during the year the services had been well sustained and the financial result secured unusually good. The deacons reported over \$121 given in the poor fund, with \$20 remaining in the treasury, and \$947.88 in beneficence. There had been twenty-one new members received, nine by baptism. The present membership is 468. The reports of the trustees and treasurer showed that in the provision being made to clear off \$3,000 current indebtedness and pay \$5,000 on the mortgage only about \$1,574. remains to be raised. The income for the year on current expenses had been about \$6,000, the total receipts over \$8,052. budget adopted for the coming year calls for more than \$7,000 for current needs. The Sunday school in its various departments has a membership of 574, with an average attendance of 321. Its beneficence for the year amounted to \$231.15. The women's benevolent and missionary society has an average attendance of ninety-three at its meetings and raised \$1,-583.67. Of this amount \$215.50 went to home missions and \$230 to foreign missions. A new carpet for the Sunday school rooms has been placed, costing over \$750. The Whatsoever circle added fourteen new members and raised ever \$108. The report of the nominating committee was presented and the following of-ficers elected: Deacons for three years, Edward F. Stearns, Joseph H. Skaggs and George F. Sawyer; trustees, Henry A. Rust, O. W. Richardson and Albert H. Barber; treasurer, George Ingersoll, and clerk, E. A. Beach; Sunday school superintendent, S. H. Flack; superintendent of intermediate department, Geo. S. Sawyer, and assistant superintendent, Mrs. E. G. Haslett

Aurora.—The Marion Avenue church is pre-

sided over by Rev. C. W. Webb, formerly of Winchester, III. Since his coming sixteen months ago, there have been nearly twenty additions by the proposed new building to be the which nearly \$3,000 are in hand. The plans are drawn, and the cost will be \$8,000 to \$10. There is every promise that this building enterprise will be inaugurated soon.

Oak Park Church.—On Monday evening, May for the season. It proved to be one of its ence of ladies; another that it had for its guests of honor Dr. and Mrs. Theo. G. Soares, who continue to hold a large place in the hearts of their former people. As Dr. Soares expressed it he felt "like a boy at home for a visit, after nine months of college." After a bountiful dinner efficiently served by the young women of the church, Dr. Soares spoke on "A Recent Visit to Ellis Island," and presented some close range and interesting facts of the immigration question. Pastor Denman followed with a friendly talk. A festal touch was the singing of the Weber quartette. It was a "capacity" evening and a happy one.

Elgin First Church—Rev. James S. Kirtley, D. D., pastor. "Let everyone who enters here breathe a reverent prayer to God, speak a God and man." This sentiment on the church calendar suggests the two great commandments. This church was organized with 13 members July 14, 1838. The present stately church edifice was built in 1871, that seems yet to accommodate the large needs of a membership that counting all classes numbers 1,200. During Dr. Kirtley's pastorate 122 have been received by baptism; benevolent contributions have been nuch increased and a long standing mortgage has been lifted.

On successive Sunday evenings the pastor is preaching on "Some Old Testament Sayings in their Modern Significance." Each saying grows out of a historic story, which the congregation is urged to read.

Elgin, Immanuel Church.—Rev. W. H. Fuller is the acceptable pastor here. He has a working church in the double sense of activity in the church, and in that a large proportion of them are the employes of the Elgin Watch Factory—a modern institution of its kind, and it stands almost alone in its kind. Brother Fuller was honored in being almost the only ministerial delegate from Illinois to the world's Baptist Congress a few years ago. He was sent by his church, and this act is significant of the by his church, and this act is significant of the been a good growth in church and Sunday school, and he has a large and active young school, and he has a large and active young student, and a strong practical preacher, with student, and a strong practical preacher, the ring of the true gospel in all his utterfaces. This influence in the city is indicated in the fact that he furnishes a treatment of the city papers.

# PERSONAL NOTES AND LOCAL ITEMS OF INTEREST.

A school for Christian Workers will be begun in Immanuel Baptist church, Chicago, September 15. The plan is to provide instruction and experience in Christian work. Lectures will be delivered each day by competent instructors. The afternoons and evenings will be given to actual experience in the seven missions of the church. The necessary expenses of the students will be provided. All correspondence should be directed to the pastor, Rev. Johnston Myers, Immanuel Baptist church, Chicago.

Ambassador Bryce will be the orator at the University of Chicago convocation, June 11. Special plans are being made to hold an important alumni meeting of the Divinity School of the University of Chicago following convocation exercises on Tuesday, June 11. Supper will be served at the Hutchinson Commons and arrangements will be made to entertain over night as many of the graduates as possible. It is hoped that there will be a very large attendance.

Dr. W. P. Behan has resigned as director of the Baptist Guild of the U. of M. to take the chair of Biblical studies in the Y. M. C. A. of the University of Chicago. He will be succeeded by Rev. Fred Merrifleld, former missionary to Japan.

The good custom of churches sending their pastors to the Anniversaries seems to be growing. Why should they not pay the expenses of their delegate to the denominational meetings. Among those thus sent are the following: Pastors J. L. Jackson, M. W. Buck, C. B. Allen, M. P. Boynton, W. B. Morris, James McGee, A. B. Harnly, D. T. Denman, W. S. Abernethy, W. E. Chalmers, J. C. Hazen, and W. E. Embree.

Rev. C. E. Lapp, Ph.D.. pastor of the First church, Flint, Mich., and Mrs. Lapp, who have spent three months in a tour of Palestine and through Europe, returned the last of April and were welcomed home by large congregations on April 28 and given a reception by the church later. Pastor Lapp gathered much material for a series of lectures upon his tour and already has promised to give several for a number of churches. These lectures will prove helpful to any curch or society that may be able to secure them.

Rev. M. P. Boynton, of the Lexington Avenue church, Chicago, was the speaker for the B. Y. P. U. rally at Grand Rapids, Mich., April 25. He spoke for the B. Y. P. U. rally of the Ottawa Association, in Streator, Ill., May 3, and also in Milwaukee, Wis., on May 9, and at a place of the Grace church building enterprise. On June 5 he goes to Berlin, Wis., to deliver the closing address of the Winnebago Association.

Mr. O. V. Stookey and wife, of LaGrange, Ill., and Mr. and Mrs. R. W. Childs, of Hinsdale, were in the wreck on the C. B. & Q. raildale, were in the wreck on the morning of May road which occurred on the morning of May

9 within the city limits of Chicago in which one person was killed and a large number injured. Mrs. Childs, a member of the Memorial church, Chicago, and Mrs. Stookey, of the LaGrange church, were slightly hurt, but Mr. Stookey, who is secretary of the Chicago Baptist Social Union, was among those seriously injured. He was taken to the hospital and under a physician's care is about again.

John H. Chapman, of Chicago, president of the B. Y. P. U. A., spoke at the First church in Rock Island, Ill., on the morning of May 5 upon "The Gospel of Conquest" and in the afternoon to a mass meeting of young people of all denominations, taking for his topic "The Message of the Hour," and on the evening of May 6 delivered an address at the Calvary church, Davenport, Iowa.

Following the decision of the university trustees to close the Morgan Park Academy, we note the prospective closing of the South Jersey Institute for lack of financial support. The well-defined tendency to increase the number and improve the quality of public schools of secondary grade is making the problem of our unendowed denominational academies an increasingly difficult one.

To vary the almost constant cry of "debt," "debt," from our missionary societies, we are glad to hear "money ahead" from Miss Burdette as follows:

dette, as follows:

"I am glad to tell you that the Women's Baptist Home Mission Society closed its year with a balance of \$2,500 in the general fund, and has now about \$36,000 in the Training School Building Fund toward the needed \$100,000."

Dr. J. B. Cranfill has disposed of his paper, the *Baptist Tribune*, to the *Baptist Standard* of Dallas, Texas. Dr. Cranfill is associated with the press bureau of the National Prohibition Party, with headquarters in Chicago. He is well known as a strong advocate of temperance in general and of prohibition in particular and will add strength to the temperance army which is waging at present such a splendid campaign against the whisky forces.

W. B. Riley, D. D., pastor of the First Baptist church, Minneapolis, preached for Dr. A. C. Dixon, May 12 and 26, at the Moody church. The intervening days Dr. Riley spent at the May anniversaries at Washington.

ber of the Garfield Park Baptist Church, is married and lives at 2122 Washington boulevard.

The Indianapolis Social Union held its semiannual banquet in the First church parlors April 23. Dr. Johnston Myers, of Chicago, delivered the address of the evening upon the subject, "Christianity and Sanity." In brief he said: It is not progress for a train to run off the track, nor is progress in religion aided by strange sects. The remedy for these errors is common sense. Common sense must be used in the study of the Bible; in our doctrines: in the use of the ordinances in our church organization; in our revival methods. The pastor should control every department of the church. But he should be ready to receive suggestions from others. In the unfolding of his subject Dr. Myers said many things with which a large number of his hearers did not agree. But doubtless he expected this.

Rev. Robert Whitaker, of Oakland, Cal., gave a stirring and timely address before the Chicago ministers' conference on May 6.

At the ministers' meeting on May 13, a committee was appointed to cooperate with committees from other conferences in securing a representative for the juvenile court. Rev. D. T. Magill presented a paper upon "The Present Attitude of Science toward Religion." It was a carefully prepared discussion of the position taken by practically all leading scentists and theologians, comparing the two systems of thought. While there is now no open antagonism between the two, science outside of the laboratory is largely inexact, and religion on the side of theology too dogmatic. Science needs religion to build upon and religion the careful inquiry of the scientist.

On May 20, the ministers' conference met by invitation at the Baptist Hospital. The speakers were Dr. I. N. Danforth, representing the Methodist hospital work in its relation to the churches, and Rev. Mr. Cole, assistant pastor of the Third Presbyterian church, who looks after the religious work in the Presbyterian hospital. May 19 being Baptist Hospital day in the churches, the discussion was of timely interest. The conference was conducted over the building to inspect the new appointments and luncheon was served by the ladies.

At the thirtieth annual convention of the Woman's Baptist Home Mission Society, held at Washington, Mrs. R. S. McArthur of New York was elected acting president and vice-president at large to succeed Mrs. J. N. Crouse of Chicago. Mrs. Crouse, who has been at the head of the society since its organization thirty years ago, was made honorary president for life. Miss M. G. Burdette of Chicago, corresponding secretary; Mrs. Reuben Maplesden of Brooklyn, recording secretary, and Mrs. A. H. Barber of Chicago, treasurer, were re-elected.

treasurer, were re-elected.

The report of the committee in memoriam showed fourteen members of the society have died since the last convention.

#### CHICAGO BAPTIST BROTHERHOOD.

The Chicago Baptist Brotherhood is organized. It started off last week with a full set of officers and committee men who it is expected will be able to add to the enthusiasm-for the movement which already exists and which is daily increasing.

On the evening of May 7, in the Frst Methodist church building, in response to a call made by the committee appointed at the meet-

ing held April 15, a good company of men, the majority young men, gathered to listen to the report of the committee on proposed constitution and nomination of officers. The First church, was chairman, and Mr. H. C. Pegram, of the North Shore church, was sec.

retary, had charge of the meeting.

The constitution, upon which much time and thought had been expended by members of the committee, was carefully considered article by article. It was adopted with one or two minor alterations and is herewith printed for the benefit not only of the men's organizations of Chicago but of those of other cities which may desire suggestions.

# CONSTITUTION OF CHICAGO BAPTIST BROTHERHOOD.

Article I. Name and object. Section 1. This organization shall be known as the Chicago Baptist Brotherhood.

Section 2. The object of the Brotherhood shal be to secure the federation of men's organizations, affiliated to Baptist churches, with a view to spiritual development, denominational fealty, social fellowship, good citizenship, and co-operative sympathy with Christian progress.

Christian progress.

Article II. Membership. Any organization of men in any Baptist church within the territory covered by the Chicago Baptist Association shall be elligible to admission into the Brotherhood under such regulations as man be prescribed by the board of directors.

prescribed by the board of directors.

Article III. Board of Directors. Section 1.

There shall be a board of directors consisting of the executive committee, and the president and one elected representative of each local organization.

Section 2. The board of directors shall elect the officers of the Brotherhood and adopt by-laws and rules for the government of the Brotherhood and board of directors.

Section 3. The board of directors shall have power to appoint permanent committees. These permanent committees shall be those on Organization, Fealty, Devotion, Education, Fellowship, Citizenship and Athletics and shall consist of four or more members in addition to the chairman

the chairman.

Section 4. The board of directors shall elect ten members at large who, with the officers, shall compose the executive committee. Of these ten members, five shall be laymen and five pastors.

Article IV. Officers. Section 1. The officers of the Brotherhood shall be a president, seven vice-presidents, a secretary and a treasurer, all of whom shall be laymen, and shall be elected by a ballot at the annual meeting of the board of directors, and who shall serve for a term of one year, or until their successors are elected.

Section 2. The president shall be the chief executive officer of the Brotherhood and combe ex-officio chairman of the executive mittee.

Section 3. The vice-presidents shall be the chairmen of the seven permanent committees. Section 4. The secretary shall keep the

records of all meetings of the Brotherhood, the records of directors, and of the executive committee, and keep a roll of organizations ad-

mittee, and the Brotherhood.
mitted into the Brotherhood.
Section 5. The treasurer shall receive and disburse all funds of the Brotherhood under regulations prescribed by the board of directors. He shall give a bond for an amount prescribed by the board of directors.

Article V. Permanent Committees. Section The active work of the Brotherhood shall be under the general direction of the seven permanent committees, viz.: Organization, Fealty, Devotion, Education, Fellowship, Citi-

zenship and Athletics.

Section 2. The Committee on Organization shall be concerned with the organization and maintenance of local organizations in all Baptist churches within the territory covered by the

Chicago Baotist Association.

The Committee of Fealty shall be concerned with the education of men in the history, present conditions and activities of the Baptist denomination. This committee shall be charged with keeping the Brotherhod in intelligent cooperation with all boards and other agencies of the denomination.

Section 4. The Committee of Devotion shall be concerned with the development of the

spiritual life of men.

Section 5. The Committe of Education shall be concerned with a systematic promotion of best methods of Bible, religious and missionary instruction for men.

Section 6. The Committee of Fellowship shall be concerned with promoting acquaintance and fellowship of members of the various organizations, and shall have charge of all social affairs of the Brotherhood.

Section 7. The Committee of Citizenship shall be concerned with the duties, privileges and responsibilities of citizens in respect to

city, state and nation.

Section 8. The Committee of Athletics shall be concerned with the promotion and regulation

of athletics.

Section 9. The executive committee shall have the general management of the Brotherhood, and in case of vacancies in any office or committee shall have power to fill such vacancy for the unexpired term. They may call a special meeting of the board of directors. They may appoint special committees.

Article VI. Finances. There shall be no fixed dues, but each local organization or individual shall contribute such an amount for the Brotherhood work as they may feel able to give. The executive committee may appoint a finance committee to act with the treasurer.

Official Organ. The Standard Article VII. shall be the official organ of the Brotherhood, and all notices of annual or special meetings

shall be published therein.

Article VIII. Meetings. The annual meeting of the board of directors shall be held during the month of October each year, at which time the election of officers and of the ten members at large shall take place. The executive comat large shall take place. mittee shall appoint a nominating committee of five directors at least thirty days prior to such annual meeting.

Amendments. This constitution Article IX.

may be altered or amended at any annual or special meeting of the board of directors, provided written notice of such alteration or amendment has been given to the members of the board at least ten days previous.

It will be seen that the constitution provides for a federation of organizations, rather than an association of individuals. The reasons for this form of organization will be obvious to all who study the conditions. The constitution is intended to encourage fellowship and all kinds of practical Christian work of and for men. It is high time that from our churches should be removed the reproach that they are chiefly conducted for and by women. There is here opportunity for development of men in denominational loyalty, missionary knowledge and higher civic ideals. Missions are regarded as a matter of so great importance that their advocacy is mandatory in the work of two committees.

If the Chicago Baptist Brotherhood is to be of practical service its helpfulness will depend upon the devotion, zeal and wisdom of its officers. That these qualifications are possessed by those chosen to serve from the present time until October will be evident to those who know

the men elected, who are as follows:
President, Walter Gillespie, Garfield Park
church; secretary, H. C. Pegram, North Shore
church; treasurer, A. H. Barber, Memorial church; chairmen of committees ex-officio vicepresidents: Organization, O. S. Edwards, Belden Avenue church; Fealty, J. S. Dickerson, First church, Evanston; Devotion, S. S. Vastine, First church, Austin; Education, C. R. Holden, Second church; Fellowship, E. T. Clissold, Morganization, C. R. Brancie, W. gan Park church; Citizenship, Francis W. Parker, Hyde Park church; Athletics, R. S. Francis W. Huddleston, Lexington avenue church.
Directors at large: Rev. M. W. Buck, LaSalle

Avenue church; Rev. J. S. Kirtley, First church, Elgin; Rev. J. L. Cheney, Wheaton church; Rev. F. L. Anderson, Normal Park church; Rev. J. P. Thoms, Pilgrim Temple church; F. A. Wells, Englewood church; J. H. Chapman, Tabernacle church; C. M. Clarke, First church; L. K. Torbet, Immanuel church; C. O. Frisbie,

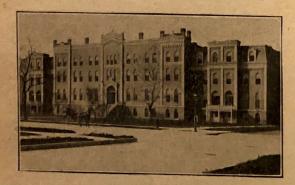
Rogers Park church.

These officers are chosen from all divisions of the city and from the suburbs, from large and small churches. The twenty officers represent twenty churches. There are, in all, 115 Baptist churches in the territory of the Chicago Baptist Association.

#### WOMAN'S BAPTIST MISSION UNION.

Again we ventured from our accustomed round of the city churches and met May 14 with the Waukegan church, an hour's ride from Chicago. The attendance was about 350 and an interesting program was provided. All regretted that our meeting occurred during the week of the Anniversaries, for many were absent in Washington, among them our president, Mrs. John Nuveen. In her absence, Mrs. F. S. Atherton, first vice-president, presided most acceptably. The report of the annual meeting of the Woman's Foreign Missionary Society of the West held in Jealeur Mish. the West, held in Jackson, Mich., was given by Mrs. L. T. Regan; it was full of information

and encouragement and should inspire us to greater endeavor the coming year. Miss Margaret Van Fleet, president of the young woman's mission union of the Chicago Association, gave a bright and practical talk on mission work for young women, and presented many excellent reasons for bringing this to the attention of the young women and girls of our churches. Miss Rose L. Boynton, closely identified with the work of the Women's Home Mission Society, spoke upon the topic, "How God Has Led Us," showing how our work was carried to the Kiowa Indians, then to the Hopis, and now to the Navajoes, and then glanced into Cuba, where the society has seven representatives. Miss Gerda Paulson, for seven years in Sendai, Japan, told of the throngs who would gladly listen were there some one to tell them of the gospel. She also spoke of the different ways in which opportunity is given to carry the gospel to homes and hearts otherwise untouched. On June 11, the union will meet with the Evanston church.



#### CHICAGO BAPTIST HOSPITAL.

The Baptist Hospital at 3410 Rhodes avenue is engaged in a forward movement campaign of laying the claims and needs of the institution upon the hearts of the churches of Chicago and vicinity. Two things are aimed at particularly: The scheduling of the hospital work, especially its free beds, in the calendar of the churches' benevolences, and the opening of the way for individual beneficence. To this end the corresponding secretary called for this special work has given his time and energies to bringing the facts of the situation before the denomination, believing that in this way the basis will be laid for larger sympathy and support for the institution in all the future, immediate aid being secured as far and as fast as possible.

as possible.

Three things have contributed to the accomplishment of this purpose: (1) The distribution of a special hospital number of the Standard. (2) The designation of a special hospital day in all the churches, with appropriate literature to be scattered freely throughout the membership of the churches. (3) The entertainment of the Baptist Ministers' Conference at the hospital, where a full exhibit of the beneficent work of the institution was laid before the pastors. This latter occurred on May 20, with a good attendance and no small degree of interest. An enjoyable program and a likewise enjoyable repast were spread before the brethren, and the members

of the conference were conducted in groups over the newly refitted building. It is believed that good results will be realized from these overtures as the days go by.

Those churches which have

Those churches which have nor as yet observed the day are urged to select some date can bring the interests of the hospital before the people and receive their contributions. In hospital, under Mrs. C. R. Williams' presidency, Mrs. Flagg pushing the canvass, are all the churches for the sick and helpless. Let

On Tuesday evening, May 28, occurred the graduating exercises of the Training School for nurses connected with the Baptist Hospital. It took place at Immanuel Baptist church, before a good audience and with all the pleasing accessories of such occasions. Seventeen young women received diplomas from the hands of Samuel P. Sherer, president of the Board of Directors—more than twice as many as graduated last year. Rev. Martin W. Buck made the opening prayer, Dr. Frank Weiland giving the address to the class. A reception was held at the close, with refreshments, etc.

## CHICAGO BAPTIST YOUNG PEOPLE.

W. F. VAN KEUREN, Editor.

#### THE CHICAGO UNION.

Louis B. Dorr, President.

The Sixteenth Intermediate Convention of the B. Y. P. U. of America wil be held in Spokane, Washington, July 4 to 7, 1907. The best speakers we have from all parts of the country will be there. Entertainment in Spokane can be secured through the local committee at a very low rate. The educational value of the trip will be beyond price to our Baptist young people, and the convention will be most helpful. Every society should send a delegate, every church should send their pastor. The official route of the Chicago Association is by official route of the Chicago Association is by The fare from Chicago to Spokane is \$54, and with the other expenses enroute will make the trip about \$80.

Delegations from Ontario, Quebec, New York, Michigan, Marvland, District of Columbia and New Jersey will be in Chicago June 30 and join the Chicago young people on the westward trip. They will leave on the C. B. & Q. at midnight

Annual business meeting of the City Association will be held at the Y. M. C. A. June 20, 8 p. m.

## OUR BOAT RIDE.

When—Saturday, June 22.
Where—To Michigan City.
How—By the steamer Roosevelt.
Are you going? Everybody is, so come along and join us, the young and the old, a Baptist and join us, the young and the old, a will excursion, and don't forget it. There you will excursion, and don't forget it snows or rains have a good time whether it snows or rains

But don't forget the sun will shine that day and the moon by night.

MICHIGAN CITY, INDIANA.

Probably very few modern summer resorters think of the historical features of the places that for the moment satisfy them on holidaying

Close to Chicago and with the advantage of a water trip to reach them are a number of resorts located in Indiana and Michigan whose natural advantages have been considerably augmented by artificial attractions for the amusement of the summer pleasure seekers.

While some places offer inviting retreats away from all formalities of society, other points have palatial hotels catering to those desiring to be of the "elite."

Combining features of both and with the added advantage of location, one of the most poular places is Michigan City, Indiana.

Situated forty miles southeast of Chicago it is the only place one can visit by water, spend a few hours ashore, and return to Chicago by dark.

Michigan City numbers about 20,000 inhabitants, all of whom pride themselves on the attractiveness of their progressive little city. The many pretty residences denote love of home life. Originally part of the state of Michigan, away back in the forties, Michigan City was ceded to the state of Indiana so that the latter place would have a port on Lake Michigan.

When Chicago was a mere collection of a few huts, Michigan City was a prosperous village and the consensus of opinion at that time was that it was destined to become the metropolis of the west. The railroads built only to Michigan City and only through force of conditions ditions was the Michigan Central Railroad eventually compelled to note that it must build to Chicago and abandon its wish to make Michigan City "the" metropolis. In the early thirties Michigan City possessed the only flour mill within a radius of a hundred miles, farmers coming to the mill of Trail Crook from Chicago. coming to the mill on Trail Creek from Chicago Joliet, Galena, etc., to trade their wheat at 50 cents a bushel for flour at \$10 the barrel.

If one has the time he will find much to reward him in investigating the Indian legends which center around Michigan City. Protecting the city from the cold wintry blasts off the lake in the winter are a series of sand hills, some entirely barren and others covered with all kinds of vegetation and some of the finest grooves to be found anywhere. King among the sand hills is Hoosier Slide, towering almost

300 feet above the lake level. Opposite old Hoosier is the public park and picnic grounds of Michigan City, so well and favorably known to the Chicago excursionist.

Evely alarm to the chicago excursionist.

Evely clear amusement can be enjoyed there-in. It is a "White City" in miniature, but has in addition several hundred acres of green lawn and shade with a bathing beach unequaled on the the great lakes. A desirable feature is the absolute prohibition of liquors on the grounds. In additional attractions among the

In addition to the park attractions among the many interesting points at Michigan City are the Indiana State Prison, the Hermitage, Zorm's Natural Park, Canada, etc. Electric lines operate frequently to LaPorte and ere the summer is passed cars will be running to South Bend. Over 100 trains operate daily between Chicago and Michigan City and three trips daily are made by the two great steamships.

Christian Endeavor, Baptist Young People's Union, Epworth League, Young Men's Christian Association, and over seventy-five other church organizations in past years have made trips to Michigan City and their annual outings are to be held again at the pretty inland city, owing to the scenic advantages, accessibility and countless charms.

## WEST SIDE DISTRICT.

## H. W. RALPH, President.

Annual meeting of the district will be held at the Garfield Park church, corner Jackson boulevard and 42nd street, Thursday, June 6, The speaker of the evening will be Dr. J. H. Moseley, superintendent of Baptist work in Cuba. He will tell of the progress of the work in Cuba since the Spanish-American war. Annual reports will tell the progress of our work.

Rev. Chas. A. Decker, new pastor of the Fourth Baptist church, will receive a glad welcome by the young Baptists of Chicago. Mr. Decker comes from Rochester, New York, and is full of enthusiasm in young people's work. Every person should meet him and his lovely wife. We expect great things from Mr. Decker.

#### WORK COMMITTEE MEETING.

June 9—Wheaton.

June 23—Berwyn.

The last board meeting of the year will be held at the First Austin church, June 25.

## NORTH SIDE DISTRICT NOTES.

On Tuesday, May 21, about eight of our societies joined in a social held at the Humboldt Park church, at which time about 200 persons were present. An appropriate program was given, after which refreshments were served and a general social time enjoyed. The chairman of the social committee for the North Side, Miss Minnie K. Nelson, of the Logan Square church, did an excellent work, of which we trust there will be several repetitions in various sections of our district, as it accomplishes the purpose of bringing our young people together and promotes not only acquaintance, but a broader knowledge of what is being done by the various societies. The officers of the City Union, as well as our North Side officers, were present on this occasion. Mr. Louis B. Dorr, city president, gave a few remarks of interest.

Words of welcome were given by W. D. Olson and remarks by Rev. Finwall and Mr. H. R. Baker, North Side president. The readings of Miss Schubert of the Pilgrim Temple,

were much enjoyed. The solos by Mrs. Olson, Miss Kirner and Mrs. Cresin were delightful. We rejoice to hear that there has been a B. Y. P. U. formed at the North Shore Baptist church. We expect great things from this church and are sure that the B. Y. P. U. will become a power for good among the young people there.

There will be a trial trip of the Theodore Roosevelt prior to our regular excursion on All of the North Division are invited to attend this trial trip. It will be a good time. Look for the announcement. Ask about it.

Galilee church reports splendid work in its young people's society. Not only is the attendance increasing rapidly, but all of the young people are being brought to participate in the work, which results in great spiritual blessing to themselves and others.

The annual excursion to take place June 22 will be well attended by our young people, if the efforts of the executive board count for anything. It is planned to observe Sunday, June 16, as a sort of "Visitation Sunday," when members will visit various societies with an object of stirring not only enthusiasm of the societies, but gain their promise to send a large delegation to the excursion. Extensive advertising will be done by the City Association, as well as the districts, in an effort to make this the most successful excursion yet held.

On Monday evening, June 17, we will hold our annual meeting, at which time officers for the ensuing year will be elected. At this time of writing, it is anticipated that this meeting will

be held at Ravenswood church.

Do not fail to have your young people attend both the rally on the 17th and the boat ride on the 22nd.

LILLIAN D. ALCOTT, LATE SECRETARY, NORTH DISTRICT.

From the earthly ranks of the North Side B. Y. P. U. has passed away one of its most loyal workers and supporters, Lillian D. Alcott., who entered the heavenly rest on Friday, April

Miss Alcott was at one time the secretary for the North Side District, to which work she was most faithful, always having the interest of the same at heart. In her local society she was most active and rarely absented herself from its devotional or business meetings.

Funeral services were held at Galilee Baptist church (where she was a thoroughly con-secrated worker for the Master) on Sunday, April 21. A most impressive service was held and about 800 persons viewed for the last time one whom all loved for her Christ-like life, Among the number were the teachers and scholars of the Prescott school, where she had taught for about nine years, and the primary Sunday school, of which she was

Her beautiful Christian life, devoted to help. ing all with whom she came into contact, will affect all who knew her and will spur them on to better and more consecrated service for the Her message to those left behind was, "Be thou faithful unto death and I will

give thee a crown of life."



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Sixteenth International Convention Baptist Young People Union Of America.

# July 4тн то 7тн, 1907.

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# OPPORTUNITIES FOR RELIGIOUS WORK AMONG FRATERNAL ORDERS.

The lodge today is used by many men as a substitute for the church. But it is a present day institution that has deep root. It is doing much that the church neglects to do. But it is to be regretted that many are content to make ir their church. The church is a divine institution in which every man ought to have membership. Every man shares the blessings of civilization. But these are largely the product of Christ and his church. To ignore them is to be ungrateful.

The lodge and church need a better under-This relationship and relative importance needs to be discussed with frankness. standing.

The following from Rev. Wm. Oeschger is a very open statement as to how he views the question after an extended experience. This is not the last word he said; but it is a contribution to an important matter:

The writer began his ministry when he was twenty-two years old. One of the ambitions that he possessed, was to reach the people with the Gospel. To preach to large audiences was a burning desire always present. The small audience had a depressing effect upon him. One of the means through which to accomplish this was to mix with the people. To meet men and get acquainted with them in their normal every day life, to mix with the public, was a course that was persistently pursued. In order to get a good acquaintance with many men, and through this acquaintance, draw men to the church, the writer became an active member in six of the greatest fraternal orders, or lodges. For years he faithfully attended the meetings of the different lodges. Not only that, but he often invited the lodges to attend services in a body. The special functions of the different lodges were attended with great constancy. The religious aim that he had when uniting with the lodges was always kept in view. The writer had joined these fraternal orders with the purpose of getting acquainted with men, and then to use this acquaintance as a leverage to lead them to Christ.

Fourteen years have been spent in the ministry since the writer united with the first fraternal order. After fourteen years of experience and close observation he has ceased to go to the lodge meetings, nor does he invite the lodge very often to attend the church service in a body. After a careful study of the situation, growing out of his personal ex-perience and direct observation, the writer has come to the conclusion, and one that is used as a working theory, that the fraternal orders offer a meagre field for religious work. Efforts in this direction are so barren in results that in our humble opinion it is for the most part a waste of time. In an experience that covers fourteen years the writer only remembers one man that he was enabled to enlist for Christ through contact with him first in the lodge. But this is the long was inthis is not all. The writer's ministry was injured through his attendance at the lodges. This may sound strange. Yet it is true. He lost

spiritual power. He was led to conform more to the lodge than he led the lodge in his direction. The lodge meetings are usually of such a character as to lead away from high spiritual ideals. There is much levity. The minister that can get a good hold on the lodge members must be social to the point of lightness. He must be "A hale fellow, well met." Unless he is that he will not become a great factor in the lodge. But to become this "Hale fellow, well met," comes at too great a price. It dulls his spiritual The writer has never known a minister that was a great lodge man that ever was a great soul winner, or a positive force for civic righteousness in a community. Lodges do afford an opportunity for meeting men, but the point of contact is seldom made with much gain for the kingdom of God.

Having the lodges come in a body to the church and hear a sermon by the minister results in very little good either to the lodge members as individuals or to the church in which the sermon is preached. The average lodge comes to the church in that way to advertise itself. The thing that is wanted from the preacher is that he shall in some very forceful way point out the beauty of the principles that are to be found in the ritual work of

the lodge.

Then there is a great waste of time in attending the lodge meetings. It is called a waste because it could be spent to a much better advantage to oneself and the kingdom of God. It is true that a preacher must reach the people. But there is still something greater than that. It is this: How to effectively influence the people for the kingdom of God after you do meet them? That will be the true test of any man's ministry. It is in this that power is needed. In the case of the writer this power was gained more and more as he gave up attending fraternal orders and gave his time more to the exclusive work of the ministry. Men when they go to church want to hear a man preach who can preach the Gospel with They want a message from one who has spent much time in the presence of God. As a matter of fact most lodge men do not hear a man preach who takes too great a part with them in their lodge room joviality. They may enjoy his jovial remarks and the humorous stories in the lodge room, but they will not be attracted to him because of these things when he comes to speak of things that are eternal.

It is the writer's judgment that the best secret fraternal society for a man to attend very much in order to reach men is the secret prayer meeting with God. By so doing you may make your point of contact with men less extensive, but you will make it more intensive What is needed is to concentrate, rather than diffuse the rays of our spiritual light. To many a young minister the fraternal order opens up a short cut method to gain a cheap popularity with a certain class of men in the community. The young minister is in danger of confusing this popularity with spiritual conquest for the kingdom. Nothing could be farther from the truth. He has been led into the way of the lodge rather than having brought the lodge members his way.

#### THE CHURCH VS. THE SALOON IN ILLI-NOIS.

Illinois is the whiskey and beer center of the world, is the third state in the union in population and contains the second metropolis of the nation, and yet, during the session of the legislature that has just closed, old Illinois has swung into line on the question of temperance legislation and possesses today one of the best and most effective temperance laws of any state north of the Mason and Dixon line. In the passage of the Berry-Sheldon Local Option bill the voting part of three million people was enfranchised on the saloon question and the next year will witness one of the greatest campaigns against the open dramshop that has taken place anywhere in America. Until the passage of this measure the people of the state had to depend upon the decision of city and village councils, composed of the mayor and aldermen, to decide this great moral question for every community. Henceforth the people will decide it for themselves.

The bill provides that when 25 per cent. of the voters of a township, or of a precinct in counties not under township organization, petition for the right to vote upon the question of saloon or no saloon, then at the next regular election the matter is settled by a majority vote at the ballot box. It is, however, a law for the purpose of creating anti-saloon territory and not saloon territory and is so framed that no city or village, or any portion thereof, or any part of a township that is already temperance territory, can be changed or jeopardized in any way by the failure of a vote to carry in favor of anti-saloon territory. In case the vote fails to reveal a majority in favor of anti-saloon territory, the situation remains unchanged and the present dramshop law is in effect under which saloons may be licensed and located according to the discretion of those in authority.

The strong point about the township feature of this bill is that it will enable the farmers of the state of Illinois to help decide the question as to whether or not the dramshop shall be in the incorporated city or village in their township. It also enables the people of the incorporated village that has voted out the saloon, to help banish the coldstorage house from any portion of the township surrounding the village.

In case, for any reason, the township does not care to vote as a whole, the city or village can vote independent of the township and the majority vote will decide the question as to whether or not the dramshops shall have an existence anywhere within the corporate limits.

The law is the greatest advance in temperance legislation yet gained in the state. But, a splendid law, the victory in the recent legislature was one of the greatest moral triumphs ever won in the state. It has been pronounced by the national superintendent, Dr. Baker, as Saloon League in any of the states. It is a revelation of the value of united effort and indicates the great possibilities of the federated churches applying Christianity through the ballot box for the uplift of the morals of society.

The league began to do practical business seven years ago. Six years ago a local option

bill was introduced into the house of representations assigned to the license committee. tatives, was assigned to the license committee, where it took just about ten minutes to cut its heart out. To make a long story short, the heart out. To much the growth of sentiment in the last six years has resulted in a situation where practically the same local opsituation where places ago, introduced into the tion bill of six years ago, inflounced into the house and senate of the last legislature, was able to overshadow all other legislation, command the attention of the public press and of the entire state for four and one-half months, and to be the one great problem to be settled by the assembly, finally to be passed on the 7th day of May by that body after the most vigorous debate and most terrific opposition by a vote of 82 to 65. When the speaker of the house called up our bill on the third and final reading and the clerk began to call the roll, it was the most exciting moment seen in the session of the 45th General Assembly, yet it was evident from the beginning what the result would be. That the liquor advocates were defeated was written so plainly on their faces and in their attitude that any one familiar with the situation could prophesy the result. When the last name was called and 82 votes had been registered in its favor, five more than a constitutional majority, tremendous cheers of approval rang from the local option members of the house such as are very seldom heard in legislative halls. A great majority of those voting for this measure were fully as anxious as to the final outcome as the superintendent of the Anti-Saloon League or any of his workers; many of them rushed from the house of representatives to the telegraph and telephone offices to send messages to their friends throughout the state that the long-fought battle

The bill is now signed by the governor and will go into effect July 1, 1907.

State Supt. Anti-Saloon League of Illinois.

## ANTI-SALOONISTS BUSY.

#### WILL U. BESSEY.

The temperance workers of the United States may feel justly proud of the success attending their labors during the past year in many states and cities. The claim that in America there are 30,000,000 people now living under prohibitory law is very significant, and shows that the prohibition workers have not been idle in recent years.

It will surprise many people to learn how rapidly the prohibition territority is growing. Official figures from Tennessee show that of 1848 cities, villages and towns in that state, 1835—all but 13—were living under laws prohibiting the liquor traffic; that 1,732,737 people out of a population of 2,020, 616 live in prohibition territority and the public sentiment has forced the states congressional delegation, both senators and representatives, to openly support prohibition measures.

In Arkansas, eleven-twelfths of the territory of the state and two thirds of the population live under prohibition law; 56 out of 75 counties are dry. And mark this: 68 per cent

of the total increase in the rapidly growing of the state in the past ten years population place in prohibition territority; and the aggregate vote of the state of Arkansas the aggregate question has changed from a on the liquor question has changed from a license majority of 52, 358 in 1894, to an aggregate majority of 15,618 for prohibition

In Georgia, 103 out of 137 counties have in 1906. driven out the saloon and nearly half the population of the state are living under prohibition law. Events in Texas, Florida, Mississippi, North Carolina, Kentucky and Virginia tell a similar story. Missouri is rapidly following suit, while South Carolina and Alabama are fast becoming dissatisfied with the legalized dispensary system. In the north and in our west the prohibitionists may also be rejoicingly satisfied with the progress of the no license

And the growing interest being taken in all phases of the temperance cause by leaders in science, business, labor, churches, fraternal orders and insurance companies, as well as by educators, lecturers, authors and playwrights is a great source of promise,

Business men demand abstinance of their employes. The progress of the last decade has transformed the great railroad lines and scores of leading industries throughout the country into powerful total abstinance leagues whose thousands of employes-2,000.000 in transportation alone—are bound by the strictest rules to shun drink while at work and in many cases absolutely, while on or off duty. This great movement has extended its limits during the past twelve months. Manufacturers, street railway companies and building contractors have been especially active in adopting the new temperance regime.

The labor unions of America have inaugurated a movement within their own ranks against drink. In a remarkable pamphlet, Pres. Samuel Gompers issues a vigorous appeal for better sanitary conditions for the home and workshops of working men, in which he sounds this warning to his comrades as to the peril of drink as an inducer of consumption, he says: "Don't drink whiskey, beer or other intoxicating drinks; they will do you no good but will make it harder for you to get well and keep well."

Life insurance companies continue to discover the difference between drinkers and abstainers as insurance risks. A recent official report contains a comparison between the actual and "expected" deaths of drinking and non-drinking the second of t drinking policy holders in a company for a period covering twenty years from 1884 to 1905. This report shows that while the actual death rate of 2657 insured moderate drinkers, was 79.52 per cent of the "expected number; according to the the strength of the s according to the regular actuarial tables, the death rate of 1,672 insured abstainers, listed separately, was only 54.25 per cent of the same "expected" mortality figures, a difference of 25.28 red." 25.28 per cent in favor of the total abstainance felicy,

The temperance workers have plainly convincing arguments from a purely business standpoint with the moral features wholly eliminated and it is strange that real horse sensa

does not waive the necessity of the appeal of either religion, policy or law.

YOUNG PEOPLE'S CHRISTIAN TEMPER-ANCE UNION.

Headquarters: 1104 The Temple, La Salle and Monroe Streets.

#### A KEYNOTE FOR THE HOUR.

All the strength of the world and all its beauty, all true joy, everything that consoles, that feeds hope, or throws a ray of light along our dark paths, everything that makes us see across our poor lives a splendid goal and a boundless future, comes to us from people of simplicity, those who have made another object of their desires than the passing satisfaction of selfishness and vanity, and have understood that the art of living is to know how to give one's life.—Charles Wagner.

The annual banquet held the 21st of last month was a very enjoyable affair, as well as representative, every side of the city being represented and I believe, nearly every denomination. It was an inspiration to have been there. Incidentally the banqueters left their loose change to be applied to the billboard fund; it amounted to \$30.

Our Workers News Bulletin gives some dates for the first week in June, which are exceed-

ingly important:

June 3, Monday night 6 o'clock, Workers Council special topic: "South Side Work." 6-6:45 p. m., at 1104 The Temple. The Worker's Council is held every Monday evening at 6 p. m. All invited.

June 3 South Side and First Ward Workers' Conference, at Wabash Avenue M. E. church, 14th and Wabash avenue, at 7:30 p. m. Stereopticon views of temperance, billboard cartoons, etc., addresses by leading workers, music and light refreshments.

June 4, the fifty-second consecutive monthly rally will be held on the West Side in the First Congregational church, when Rev. A. Lincoln Shute will speak on "The American Saloon On Trial."

Many of the B. Y. P. U., C. E., and Epworth Leagues are responding most heartily to the appeal to give ten minutes a month for temperance news, and are planning to keep their young people thoroughly alive on temperance questions. When desired, news bulletins will be sent from headquarters and once in a while, a speaker will be sent to occupy the ten minutes, if asked for in time. Address Miss Balcomb, Secretary, 1104 The Temple.

Reader, has your Young People's Society a representative in this work? If not, see that one is appointed at once and send name and address to "1104" and thus become associated with this movement. All correspondence from "1104" may thus be carried on through your representative.

The Lexington Avenue Baptist Young People won the large flag for the largest attendance at the South Side rally. If they win it for the next two South Side rallies, it becomes theirs permanently.

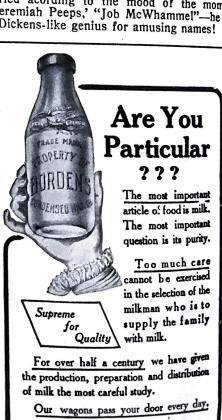
## DR. JOHN WATSON.

To die among the friends of his early man-hood in the secluded vale of "Drumtochty," or amidst the devoted parishioners whom he had served in the Lord for twenty-five years of his noblest Prime at Sefton Park church in Liverpool, would have seemed the appropriate and dramatic close to such a career as that of "Ian Maclaren." But real life has a deeper pathos than dramatic imagination would devise, and to the narrator of the sweet Drumtochty stories and the pastor of Sefton Park death came instead far away from any familiar scene or familiar faces, in a small Iowa city where fatal illness stopped his American lecture tour. The announcement of his death was a sad surprise, for although he had been nearly two weeks ill, no statement of the fact had been sent out, and few had kept sufficient trace of his itinerary to be aware even of his presence in He had gone to a local hospital at Mount Pleasant, the first important town westward from Burlington, on account of a disabling attack of tonsilitis. In the fortnight's progress of his sickness, blood poisoning developed from an abscess in the throat, and death ensued. Happily his wife was with him to comfort his last days, and of course, the author of "The Bonnie Brier Bush" could not lack friends in any community where books are read. Dr. John Watson was born in England, but of Scotch parents who took good care that all his education should be obtained among the heather hills. He graduated early from Edinburgh university and after a course in theology was ordained to the ministry of the Free Church. His first parish was Logicalmond, whose chiefest saints he afterward immortalized endearingly in his famous dialect tales. Following a brief pastoral engagement in Glasgow he was called in 1880 to Liverpool. His fame was solely that of a great preacher until more than a dozen years later he published "The Bonnie Brier Bush," under the pen-name that became better known than his patronymic,—"Ian Maclaren. But even the boundless popularit of that little volume and its successors did not turn him from his mission as a preacher. Several books of eager and intense prophetic spirit, appearing since under his own proper name, have testified to an element in the character of the man still more of the essence of his life than his remarkable gifts of story-telling. Among these "The Cure of Souls" and "The Mind of the Master" have been particularly influential. His absolute independence of thought sometimes caried him to the verge of eccentricity, but in passion for the salvation and uplift of his fellow men he had undeniably "The Mind of the Master." Dr. Watson stood high in the Presbyterian Church of England, and was moderator of its synod in 1900.—The Interior.

Of Dr. Watson's kindness an intimate friend of his has written:

"The mourning for Ian Maclaren is softened by memories of his great kindness. I, for one, can never forget the help and encouragement I received from him in a hundred wavs. Popular writers, and especially popular fictionwriters, are usually quite self-engrossed. If

they are conscious of any world outside their they are conscious immediate circle, it is the world of their immediate circle, it is the world of their immediate circle, it is the world of their immediate. immediate circle, it is maclaren was in the world, but not of it. I suppose aginary personages. The Machard was in the novelist's world, but not of it. I suppose he had not what is euphemistically called the was sensitive the was sensitive. "artistic temperation even of his humblest reader, the appreciation even of his humblest reader, the appreciation even about that reader, and the second even He was sensitive to but he wanted to know about that reader's work but he wanted to anicons and dreams; and there and pleasure, ambitions and dreams; and there was never any doubt about the sincerity of was never any slightest word was far dif. his interest. The tone of conventional inquiry, Disappointment is often the reader's lot when he encounters some favorite modern author, but I find a general agreement among Dr. Watson's friends who are known to me, that the fictitious personages over whom two continents have laughed and wept are mere shadows compared to his own rich, life-giving How readily he acknowledged even the smallest service. Again and again he wrote to me, "Please thank printers for setting up my article so correctly," or "printers have done well." In any difficulty or emergency his help could always be relied on. The mention of Ian Maclaren's letters suggests a subject which must be treated by some more competent pen than mine. They were the fullest expression of his mind and life, brimming with humor, playful and sympathetic, and the signatures varied acording to the mood of the moment. "Jeremiah Peeps," "Job McWhammel"—he had a Dickens-like genius for amusing names!



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Another recollection of that first hour with lan MacLaren was his first reference to Matlan MacLaich W.Cropper, Arnold's brother-inthew attended Sefton Park church, and, on the Sabbath before his death, Matthew Arnold was Sabbath before his death, matthew Arnold was present at the morning service. "It was Communion morning," said Dr. Watson, "and I preached on the 'Shadow of the Cross.' We afterward sang the hymn, 'When I Survey the Wondrous Cross.' Mr. Arnold left before the Communion, and went home. As he came downstairs from his bedroom to lunch, a servant who was close to the dining-room door heard him saying softly to himself the first lines of the hymn. She was deeply affected, for, as she said afterwards, she had last heard the words, When I Survey the Wondrous Cross,' as a child in the Sunday school."

At lunch Mr. Arnold spoke about the hymn, which, he said, was the finest in the English language. Afterwards he went out, and in ten minutes he was dead. Mr. Cropper and Dr. Watson used often to ride together in the lanes near Liverpool. I have heard that at that last luncheon party Matthew Arnold spoke with the highest praise of the sermon, and mentioned especially an illustration he had drawn from a Riviera earthquake. In one village, the huge crucifix above the altar, with a part of the chancel, remained unshaken among the ruins, and round the cross the people sheltered. "Yes," round the cross the people sheltered. "Yes," said Matthew Arnold, in talking over the sermon with his brother-in-law, "the cross remains, and in the straits of the soul makes its ancient ap-

#### MY DREAM.

The other night I had a very vivid dream. Our college professors never dreamed such a dream. It is only we who are on the frontier of Christian activities that have such nocturnal spiritual wrestlings. The academical men deal We see it with the kingdom in the abstract. as represented by many denominations, with their more or less selfish preachers and members. Hence the peculiar form of my dream.

I dreamed that one of our best members had taken, without any word to me, membership with a church of another religious body. Ah, surely if our members knew how heavily we are concerned over them, even in our night thoughts, both walking and dreaming, they would be eager to divide with us many of the burdens of the church. Well, my dream was disquieting, even distressing. I could not say that it was a second to the church with the could be compared to the church with the could be compared to the church with the could be could be compared to the church with the could be compared to the church with the could be compared to the church with the could be compared to the church was a second to the church with the could be compared to the church was a second to the church disquieting, even distressing. that it did not matter where she went for she was one of our best. I felt mean towards the preacher to whose church she had gone. tried to think of some of his shortcomings that I thought of pitching I could assail publicly. I thought of pitching into his denomination. In my sore distress I resolved to go and talk it over with the woman I resolved to go and talk it over with the woman I remembered that I and coax her back; but I remembered that I had never, in our several years of church work together conversed with her on religion. Our conversation was always of the tite, conventional and lighter sort. And now that she had left us, how could I for the first time talk of the deeper things? My seriousness would be to evidently forced, and therefore futile. Just too evidently forced; and therefore futile. Just as I was in deep distress to know what to do, one of those weird dream figures presented it-

self and darkly conveyed to me the creepy feeling that the reason that the good sister had left us was because she got no spiritual food either from my conversation or my oreaching. She had changed churches because she was starving for God. I now realized with perspiring sorrow that a woman, intelligent and earnest, who had every opportunity for judging me, had been destitute under my ministry. I was humiliated. I had a deep feeling of contrition. In my dream I repented and resolved to live better, to do better, to know God better, and, if he should allow, to make my ministry more faithful. I awoke; and of course was glad to know that my dream was not true; and yet, with the exception of the woman leaving, I fear its representations were too true.

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#### THE CHURCHES AND MORAL REFORM.

It has often been asserted, and has recently been re-asserted by a voice that has large carrying power, that the churches are the merest ciphers in the promotion of moral reforms. It is probable that such assertions are made not so much with an intention of belittling the influence of the churches as from a misapprehension of the essential relation that the churches sustain to moral reform.

What is that relation? Speaking for the

What is that relation? Speaking for the evangelical churches, it is to improve the morals of community by the conversion of men to God. This was the relation from the beginning. Jesus started no other reform movement but that. Peter led no crusade against the wine shops in Jerusalem. Paul organized no agitation for the suppression of slavery. In winning men to Christ they won them to the highest standard of morality. Regenera-

tion is the surest reformation.

It is true that churches do not often as churches take part in campaigns for moral reform, but when they do they seldom fail to carry the day. And though the churches as such but rarely enlist in such movements if the church members who participate in them were drawn off there would seldom be left numbers, zeal and wisdom enough to carry on the good work. But they are in it, and they stay in it, and they furnish the larger part of the push, until it wins. The religious life in them, dating back to their conversion and developed through their church connections, is the explanation of the service they thus render to the cause of morality.

All this, it is said, is but an indirect influence; what is needed is that the churches should bring their solid weight to bear upon the right side when the scales are so nearly

All this, it is said, is but an indirect influence; what is needed is that the churches should bring their solid weight to bear upon the right side when the scales are so nearly evenly balanced. The influence of the churches on the morals of the community is not indirect. Its directness may be seen in the men rescued from gross sin through the gospel. In almost all our large cities may be found men of the Jerry McAuley type—men plucked as brands from the burning, men saturated with vices of the most degraded forms, but they were "washed, sanctified, justified in the name of the Lord Jesus Christ, and in the Spirit of our God;" and they have given themselves to the work of saving their companions of the slums, in which work they have had wonderful success.

Keeping their congregations face to face with the principles of righteousness, instructing their young in the elevated precepts of Jesus, dealing in disciplinary ways with members who transgress the moral law, the churches are doing a steady, quiet work that must tell powerfully on the moral tone and customs of the people. Form rightly, and there will be need of reform.

-Inter-State Christian Herald.

At the back of the finest service of our time, in all departments of life, there is the driving power of religion. The man who can least be lispensed with in any community is the man whose soul marches to the heavenly music, and whose life is moved according to the will of God. He serves his own generation best

who learns to seek the things that God approves, and in whost heart the love of God dwells; who is moved, not from beneath, but from above. Every life that is lived in that way, where a man seeks both to to be and do and ways that are fragrant with the noble spirit tion. We only serve our generation where we drop serves the slowly lifting tide, so every life of God is a drop in that greater tide by which life of the world is being slowly lifted up to God.—Rev. T. G. Hunter, Birmingham, Eng.

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#### THE CHURCH.

Whatever else the church stands for, it ought surely to stand for the vision of life for that large appeal to the imagination which shall inspire and sustain and strengthen us for all the strain and the friction which life entails. It is not the loss of the authority of the church of which we stand in fear; for the church throughout its history hitherto has claimed an authority and exercised prerogatives which can-not be permanently sustained. It is not the loss of its authority, but the loss of its inspiration—a prerogative as yet too little tested—of which we need have gravest concern.

And it is the willingness of men to withdraw from sources of uplift and inspiration which we must conceive to be the imminent peril of multitudes upon multitudes. So blind and heedless are men that they do not see that there is already many a church which has no ambition or desire to exercise authority, to dictate belief, or to control the details of conduct; which does aspire to illumine, and quicken, and inspire; to give some sense of the largeness of life; to quicken hope, and the joy of service, and the sense of the worth of life, and the value of human comradeship; and to quicken the capacity for faith, which one has nobly called "the sense and call of the open horizon; faith, which is the frailest thing we know, yet the least perishable, for it is a tongue of the central fire that burns at the heart of the

Now, the church which conceives its mission to be of such a character possesses the power of vision which can preserve and keep from perishing. May we not conceive our own mission to be such as this? And may we not make the response, and give the allegiance and support which such a mission invites?

If the fire upon the altar of the public life is to burn without dimness, it must be fed by the vestals of our hearts' purest faith and loyalty. And this is why we worship. This loyalty. And this is why we worship. This is the meaning and the power of the religious life. It is because life perishes without its visions, and because we cannot see the vision clearly in the marts and press of life, that we need such moments as these, and such a place as this. And to just the degree that our human life increases in complexity and range, its reasonable meaning pressing on us more and more, does there increase our need of vision and of uplift and of inspiration.

There is a symphony of Haydn's which bears the name of the "Farewell Symphony." It was played on the evening before Hayda said a sad good-bye to a scene of pleasant work. And it was arranged that as the symphony went of the said a said so went of the symphony went of the sympho went on one player after another should stop playing, take up his musical instrument, his stand and candle, and go out. Thus one after another ceased and departed, the music growing fainter the transfer until at last Haydn fainter, the lights dimmer, until at last Haydn the master was left alone. Then, taking his the master was left alone. Then, taking his stand and his leader's baton, he too went silent-

My friends, the hour has not yet come for the farewell symphony of the religious life to be played. And it will never come. The hour cometh, and still ben we may wor-

ship the Father in Spirit and in truth-in truth -with the homage of entire sincerity, and the allegiance of honest minds and undimmed vision. It is not opportune for any man to take his light and his instrument and depart. It is time rather to complete the ranks, to fill every empty chair in the orchestra, and to become eager and jubilant participants in the triumphal march which shall voice the hopes, the aspirations and the dreams of every human

If we are depressed by our sense of weakness, Christ reveals to us a God of power. If we cry "Impossible" we are at once reminded that when the human will is linked with God all things become possible. The wind is blowing and the sea is rough and many a man today cries out in terror, but he who believes in the omnipotence of God can look undismayed in the teeth of the fiercest tempest. The earth is filled with human wrath, but God can compel the wrath of man to praise him. In spite of all appearances righteousness is stronger than iniquity, truth is mightier than error. love will finally conquer hate. Even when truth is on the scaffold and wrong is on the throne the Christian heart is not undone, knowing that some day, somewhere, all will be well.—Charles E. Jefferson, D.D.

The little worries which we meet each day May lie as stumbling-blocks across our way, Or we may make them stepping-stones to be Of grace, O Lord, to thee.

-A. E. Hamilton.



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#### COST OF CRIME AND CURE COMPARED.

The chaplain of the Evangelistic Prison Sosiety of New York, Rev. J. Munro, has compiled some astounding figures as to the cost of crime in the United States, and publishes them in Harper's Weekly. He calculates that in the whole country the total annual expense of maintaining police forces, criminal courts and prisons is approximately \$750,000,000. The yearly loss occasioned by crimes against property appears to be above \$150,000,000. If to this is added the loss of wages suffered by persons confined in prison, the grand total of crime-cost every year in America would reach the stupendous sum of \$1,076,000,000, which is a tax of more than one per cent upon the aggregate wealth of the nation. Contrasted with this, all the moral curative agencies in the country, including churches, schools, hospitals and humanitarian social work, cost only \$550,-600,000 a year. From the most calculating material standpoint economy would appear to demand a larger outlay for religious and sociological reform work in order to abridge this crime waste.—Interior.

Recent conditional gifts for five colleges and universities were announced by the General Educational Board, administering the Rockefeller Endowment Fund of \$43,000,000. Out of over four hundred applications, the institutions chosen this time were: Bowodin College, Maine, \$50,000 toward a fund of \$250,000; Colorado College, \$50,000 on a fund of \$500,000; Millsaps College, Mississippi, \$25,000 toward a fund of \$100,000; Yale University, \$30,000 to-

wards \$2,000,000; Princeton University, \$200, the richer the institution the harder the condition imposed. The southern colleges have usually been given one dollar to every three raised by them. The offer to Richmond College is \$150,000 to \$350,000 raised by the college is the most liberal yet made. Moreover, this proposed gift of \$150,000 to Richmond College is posed gift of \$150,000 to Richmond College is posed gift of \$150,000 to Richmond College still college in the United States. This is highly college in the United States. This is highly college's possibilities. These must be realized. In addition to gifts to regular academic institutions, the board will give liberal aid to agricultural work in colleges and experiment stations throughout the cotton belt in Virginia.—Prof. J. Metcalf, in "Religious Herald."

Jay L. Chestnutt of John Marshall High school won the annual oratorical contest of Cook county high schools last night at Wendell Phillips High school, Thirty-ninth street and Calumet avenue. His subject was "Christ, the Prince of Orators."

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One can easily see that there is a kind of preaching that will naturally attract men. It is not a different gospel from that which appeals to women; it is the same gospel with more emphasis and a different emphasis. As a rule men are not fond of poetical effusions, of lurid, imaginative word painting, of fine spun theological theories, of exact and hyperscholastic definitions, of mechanical divisions and subdivisions of doctrine. They know that the preacher's message should come from the brain, but they want it straight. It must not dally by the way way to pick up flowers, shrdlmhmhrdl h mh lations before it reaches its mark. come straight in clear, simply expressed, direct, manly thought. They know that the speaker's arrow is to be aimed at the heart, as well as the intellect, of his hearers, and they have no objection to the whiz it makes as it speeds through the air. But they particularly enjoy a sermon that comes straight from the shoulder. They know that it is the preacher's business to deal with sin, and they want it dealt with vigorously, even while they are conscious of its guilt. man never wants any varnishing over of that which should be condemned. mires courage, outspoken, fearless denunciation of evil, unqualified war upon everything that degrades mankind, even if the blow stuns him when it comes. The only quality which men applaud more than anything else in the pulpit is downright manliness. W. H. G. TEMPLE in Advance.



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#### SPIRITUAL FREEDOM

#### WM. E. CHANNING.

I consider the freedom of moral strength of the individual mind as the supreme good, and the highest end of government. I am aware that other views are often taken. It is said that the government is intended for the public, for the community, not for the individual. The idea of a national interest prevails in the minds of statesmen, and to this it is thought that the individual may be sacrificed. But I would maintain that the individual is not made for the state so much as the state for the individual. A man is not created for political relations as his highest end, but for the indefinite spiritual progress, and is placed in political re-lations as the means of his progress. The human soul is greater, more sacred than the state, and must never be sacrificed to it. human soul is to outlive all earthly institutions. Thrones which have stood for ages are to meet the doom pronounced upon all man's works. But the individual mind survives, and the obscurest subject, if true to God, will rise to power never wielded by earthly potentates.

A human being is a member of the community, not as a limb is a member of the body, or as a wheel is a part of a machine, intended only to contribute to some general joint result. He was created not to be merged into the whole, as a drop in the ocean or as a particle of sand on the seashore, and to aid only in composing He is an ultimate being, made for 1 mass. his own perfection as his highest end; made to maintain an individual existence, and to serve others only as far as consists with his own virtue and progress. Hitherto governments have tended greatly to obscure this importance of the individual, to depress him in his own eyes, to give him the idea of an outward interest more important than the invisible soul, and of an outward authority more sacred than the voice of God in his own secret conscience. Rulers have called the private man the property of the state, meaning generally by the state them-selves; and thus the many have been immolated to the few, and have even believed that this was their highest destination. These views cannot be too earnestly withstood. Nothing seems to me so needful as to give to the mind the consciousness, which governments have done so much to suppress, of its own separate worth. Let the individual feel that through his immertality he may concentrate in his own being a greater good than that of nations. Let him feel that he is placed in the community, not to part with his individuality or to become a tool, but that he should find a sphere for his various powers, and a preparation for immortal glory. To me the progress of society consists in nothing more than in bringing out the individual, in giving him a consciousness of his own being, and in quickening him to strengthen

in thus maintaining that the individual is the end of social institutions, I may be thought to discourage public efforts and the sacrifice of private interests to the state. Far from it. No man, I affirm, will serve his fellow-beings so effectually, so fervently, as he who is not their slave; as he who, casting off every other

yoke, subjects himself to the law of duty his own mind. For this law enjoins a duty to generous spirit, as man's disin. his own mind. For this law enjoins a disin-terested and generous spirit, as man's glory and likeness to his Maker. Individuality, or surest foundaries moral self-subsistence, is the surest foundation of an all-comprehending love. No man multiof an an-comprehensive state of an anison multiplies his bonds with the community, as he who watches most jealously over his own perfection. There is a beautiful harmony between the good of the state and the moral freedom and dignity of the individual. Were it not so, were these interests in any case discordant, were an in. dividual ever called to serve his country by acts debasing his own mind, he ought not to waver a moment as to the good which he should pre-fer. Property, life, he should joyfully sur-render to the state. But his soul he must never stain or enslave. From powerty, pain, the rack the gibbet, he should not recoil: but for no good of others ought he to part with self-control, or violate the inward law. We speak of the patriot as sacrificing himself to the public weal. Do we mean that he sacrifices what is most properly himself, the principle of piety and virtue? Do we not fee. that however great may be the good which through his suffering accrues to the state, a greater and purer glory redounds to himself; and that the most precious fruit of his disinterested services is the strength of resolution and philanthropy which is accumulated in his own soul?

The advantages of civilization have the peril. In such a state of society, opinion and law impose salutary restraint, and produce general order and security. But the power of opinion grows into a despotism, which more than all things represses original and free thought, subverts individuality of character, reduces the community to a spiritless monotony, and chills the love of perfection. Religion, considered simply as the principle which balances the power of human opinion, which takes man out of the grasp of customs and fashion, and teaches him to refer himself to a higher tribunal, is an infinite aid to moral strength and

elevation.

An important benefit of civilization, of which we hear much from the political economist, is the division of labor, by which arts are perfected. By this, by confining the mind to an unceasing round of petty operations, tends to break it into littleness. We possess improved fabrics, but deteriorated men.

earnest desire that a regenerating spirit from heaven, from religion, may descend upon and pervade it. I particularly fear that various causes are acting powerfully among ourselves, to inflame and madden that enslaving and degrading principle, the passion for property. For example, the absence of hereditary distinctions with many fears, and with more and more it confess I look round on civilized society in our country gives a remainded to the distinctions the distinctions of the distinctions of the distinctions in our country gives a remainded to the distinctions of the distincti

I confess I look round on civilized social in our country gives prominence to the distinction of wealth, and holds up this as the chief prize to ambition. Add to this the epicurean, self-indulgent habits which our proscurean, self-indulgent habits which our proscurean as multiplied, and which crave insating the end of gratification. This perificial increased by the of gratification. This perificial improvements, memerce, industry, internal improvements, one spirit of our times, which is a spirit of conchanical invention, political economy, and procedure.